

THE  
CHRISTIAN OBSERVER.

No. 71.]

NOVEMBER, 1807.

[No. 11. Vol. VI.]

Religious Communications.

To the Editor of the Christian Observer.

I BEG leave to express my great obligations to Mr. Faber, for the light which he has thrown upon the prophecies of Daniel and St. John; but upon attentively considering the passages of these Prophets, which relate to the periods of 1260 and 2300 years, I have arrived at a conclusion differing from that of Mr. Faber, with respect to the eras when these great periods commenced. Having, for my own satisfaction, put down, at some length, my ideas on this subject, and the historical facts on which my reasonings are founded, I beg leave, through the medium of your useful miscellany, to communicate a short abstract of the result of my inquiries. I hope that Mr. Faber, or some of your other correspondents, will favour me with their sentiments upon the contents of this paper; that if I am wrong, my error will be pointed out; and, at any rate, that the discussion of the subject will be the means of throwing further light upon the prophecies.

It is well observed by Mr. Faber, that Daniel's prophecies are strictly chronological. Keeping in view this principle, I beg the reader to refer to Dan. vii. 25, 26, and 27. If I mistake not, we may see in this passage three different periods, noted down in strict chronological succession, and most clearly distinguished from each other, not only by the order of the prophetic narration, but by the circumstantial features which mark each of them respectively.

The length of the *first period* is

strictly limited in the 25th verse, to a time, times and the dividing of time, or 1260 years; and its characteristic feature is, that the saints, and times, and laws are, during this period, given into the hands of the little horn, i. e. the Papacy.

The duration of the *second period* (verse 26) is not mentioned in this vision\*, but its marked character is, the sitting of the judgment, and the taking away the dominion of the little horn, to consume and destroy it.

The *third period* (verse 27) is marked by the happy and glorious state of the world, under the rule of the saints.

From the above-mentioned passage of Daniel, I therefore deduce the following propositions:

1st. The period of 1260 years relates not to the duration of the secular Roman Empire in its last state, as divided into ten kingdoms; nor does it measure the time of the *existence of the little horn*; but it relates solely and exclusively to the term of the *spiritual and tyrannical power of the little horn*, over the saints, and times, and laws.

2d. At the conclusion of the 1260 years, the Papal horn will not immediately cease to exist; but its dominion will begin to be destroyed, by a series of judgments, in inflicting

\* I think it will continue 30 years, being the difference between the 1260 and 1290 years, which are given in Dan. xii.; at or before the end of the 1290 years, I presume the beast and false Prophet will be taken in the battle of Armageddon, Rev. xix. 20. Then the reign of the saints will begin, but will not be perfected till the 1335 years of Dan. xii. 12.

which it is agreeable to the analogy of the divine government to suppose, that wicked men will be made the instruments.

3d. When within the body of the Roman Empire, such a series of judgments shall be poured out upon the little horn as shall, in fact, put an end to its dominion over the saints, then we may most certainly conclude that the 1260 years are ended.

Now, Sir, by consulting history, I find, that till the French Revolution, the saints in the body of the Roman Empire did remain under the dominion of the little horn. The reformation was principally confined, at least in its permanent effects, to those countries which are situated at the extremities of that empire. Neither in France, Italy, Spain, nor the hereditary dominions of Austria, were the Protestants tolerated; the Sovereigns of these countries, were superstitiously devoted to the Romish Hierarchy; and the saints were, in the strictest sense, given into the hands of the little horn.

I find that the French Revolution was followed in that kingdom by the toleration of the Protestants, the confiscation of Church lands, the abolition of the tithes of the Catholic clergy, and the annihilation of the monastic orders, that favourite arm of the Papacy. Similar effects, and also the secularization of spiritual principalities, have invariably followed the progress of the French arms, since the year 1792. And at this moment the Protestant religion is tolerated throughout the central dominions of the Western Roman empire. I conclude, therefore, from the irresistible evidence of historic fact, that at the time of the French Revolution, the judgment began to sit, for consuming and destroying the dominion of the little horn, and, consequently, that the 1260 years then elapsed.

In order to try the above conclusion by another test, I took up Mosheim and Gibbon, and having carefully read over those passages,

which describe the degree of spiritual power, possessed by the Popes, at the end of the fifth and the beginning of the sixth centuries, I could not help inferring, that the power and influence of the Papacy were greater at the commencement of the sixth, than they are, at the beginning of the nineteenth century. But as every one will admit, that the 1260 years must coincide with the period during which the Popes had most spiritual power, it follows also, from the above inference, that the 1260 years are, in fact, expired.

Having thus, by two different roads of inductive reasoning, arrived at the same momentous conclusion, I proceeded, according to the principles laid down by Mr. Faber, to ascertain the precise era of the 1260 years; and here allow me to mention my complete agreement with Mr. Faber in the following principles:

1st. The 1260 and 2300 years, end precisely at the same time.

2d. The 1260 years must be computed from some overt act of the secular Roman empire, setting up a spiritual tyrant as head of the Church.

3d. The 2300 years must be dated from the commencement of Daniel's vision of the ram and he-goat.

But before I state the result of my own inquiries, I must request your attention to what appears to me to be an error in Mr. Faber's calculations, even if we admit the premises on which he founds them. That learned and able writer would read in Dan. viii. 14, not 2300 but 2200 days. He dates the commencement of this period in the year A. C. 334, when Alexander invaded Persia; and thence he calculates that the 2200 years will end in A. D. 1866. He computes the beginning of the 1260 years in A. D. 606, and their end in the same year 1866.

But from any given point of time, A, in the year A. C. 334, to the corresponding point A, in the year of our Lord 1866; there are not 2200, but only 2199 complete years.



On the other hand, from any given point A, in A. D. 606, to the corresponding point A, in A. D. 1866, there are 1260 complete years.

It is evident, therefore, and I have no doubt it escaped Mr. Faber's attention, that in his scheme, the periods of 2200 and 1260 years, are calculated upon different principles; the first being computed exactly in the same manner as the three days that our Lord remained in the grave; and the other upon the principle, that the period must contain a series of 1260 complete years.

If it be asked, which of these I conceive to be the right principle; I answer, the one first mentioned. For to this day, in the East, the number of years which intervene between any two events are computed upon the same principle as the three days of our Lord's being in the grave, i. e. the first and last numbers of the series, though only parts of years, are counted as if they were whole years. On this principle, therefore, if the 1260 years commenced in A. D. 606, they will end not in 1866, but a year sooner, viz. 1865.

I now resume the thread of my argument. As early as the fourth century it was admitted as a principle in the Church, that obstinate Heretics might lawfully be punished with corporal tortures. On opening the code of Justinian, I find that, agreeably to this Anti-Christian principle, an edict was issued by that Emperor, in the year 528, against the Nestorians, who refused to the Virgin Mary the blasphemous title of *Deipara*, and also against other Sectaries. At the end of this edict, the Emperor orders that all persons who, after proper admonition, continue to *think differently from himself*, shall, as notorious Heretics, be subdued by proper punishments. This edict is sufficient evidence of the existence of an Anti-Christian tyranny, even at that period.

But it is from the date of another

and similar edict, in the year 533, that I compute the commencement of 1260 years; for upon the publication of this second edict, two letters were addressed by Justinian, the one to the Patriarch of Constantinople, and the other to the Pope of Rome. In the first of these letters, the Pope is expressly called "*head of all the Holy Priests of God.*" The letter of Justinian to the Roman Pontiff is expressed in language the most respectable; the Emperor acknowledges his holiness to be *head of all the holy Churches*; he mentions his eagerness *to unite and subject all the Priests of the whole East to the see of his holiness*; and informs the Pope, that the Patriarch of Constantinople had written to him on the same occasion, being eager "*in every thing to follow the apostolic see.*"

This memorable epistle was transmitted to the Pope, by two Bishops, Demetrius and Hypatius; and by being published in the code of Justinian, it became an acknowledged part of the laws of the Roman empire. At the date of this epistle, therefore, I conceive that the Emperor Justinian placed in the Church of Christ that *spiritual abomination of desolations*, which was to prevail against the saints for 1260 years. The period of 1260 years being computed from A. D. 533, upon the principle that the three days our Lord remained in the grave were reckoned, will lead us down to the year 1792, when (as Mr. Faber has shewn) the seventh trumpet sounded, and the seven vials began to be poured out.

I shall now consider the 2300 years of Dan. viii. 14. Mr. Faber thinks, that "as the ram (the Persian empire) continued standing from the year A. C. 536, when he first rose, till the year A. C. 330, when the Persian monarchy was finally subverted, *the beginning* of the vision may therefore be any year between 536 and 330; for at any era, in the course of that pe-

ried, Daniel would equally have beheld the ram, a standing or regularly established empire."

I am here obliged to remark, that the learned author does not seem to have sufficiently attended to the precision of the symbolical language. Had Daniel *only seen the ram standing before the river*, Mr. Faber's inference would have been correct. But the prophet says (verse 4,) "*I saw the ram pushing westward, and northward, and southward, so that no beasts might stand before him*"—"but he did according to his will, and became great."

The first scene of the vision is, therefore, by the actions of the symbolical ram, manifestly limited to some period of the Persian history, when the empire both enjoyed internal tranquillity, and was increased in extent and power, by conquests to the north, the west, and south; and to a period when it had not yet attained to the zenith of its power.

The last seven years of the reign of Cyrus do not correspond with the actions of the symbol, because that prince made no conquests after the year A. C. 536. The tyrannical reigns of Cambyses and Smerdes do not correspond with these actions, for in this period the empire was much shaken.

But from the accession of Darius Hystaspes in the year A. C. 521, till the year A. C. 481, when Xerxes invaded Greece, the empire enjoyed profound tranquillity, (disturbed only by the unsuccessful rebellions of Babylon, and the Ionian cities) and was increased in extent by the conquest of Thrace and Macedon to the north-west, the Ionian isles to the west, and India to the south-east. In the year last mentioned, to the internal resources of the empire, was added the powerful alliance of Carthage. But the disastrous consequences which resulted to Persia, from the invasion of Greece by Xerxes, are well known; and the war between the two na-

tions, after continuing fifty-one years, was terminated in the year A. C. 449, by a peace most dishonourable to the Persian monarchy. So that after the year 481, the ram did not become great, but, on the contrary, his power was diminished.

It is therefore between the years A. C. 521 and 481, that we are to fix the commencement of this vision of Daniel, and of the 2300 years; and certainly it cannot be computed from a *later* period; since the empire had in A. C. 481, attained to the utmost height of its power, and begun to decline. After 481 therefore, the prophet could not have seen the ram become great.

Now, Sir, precisely during this period, an event happened, which all historians inform us was the first cause of quarrel between the Greeks and Persians. The event I allude to laid the foundation of that implacable enmity between the two nations which produced so many wars. In short, *it was the first link in the chain of second causes which led to the subversion of the Persian empire by the he-goat.*

According to Rollin, it was in the year A. C. 508, that Hippias, the last of the Pisistratidæ, was expelled from Attica, and retired into Asia Minor; where he insinuated himself into the favour of Artaphernes, Governor of Sardis, and brother of Darius, king of Persia; endeavouring, by every means, to excite in the mind of Artaphernes a prejudice against the Athenians. In effecting this he was so successful, that the Persian Satrap required the Athenians to reinstate Hippias in the government of the republic. This the Athenians positively refused, and were so highly incensed at the haughty conduct of Artaphernes, that they resolved to furnish twenty ships, to assist the Ionian league in their attempts to throw off the Persian yoke.

The Ionians, with the assistance of these twenty ships, burnt Sardis in the year A. C. 500. And Darius



hearing of this event, and the part the Athenians had taken in it, resolved from that moment to carry his arms into Greece; and that he might not forget his purpose, commanded one of his officers to cry out to him every day at supper, "*Sir, remember the Athenians* \*."

It is well known, that Darius, in pursuance of this resolution, soon after sent an army into Greece, which was defeated at Marathon, and Hippias, the author of the war, slain.

Reckoning the 2300 years, on the principle already established, from the year A. C. 508, when Hippias took refuge in Asia †, and proceeded to the court of Sardis; we are led down to the year of our Lord 1792, when, as I have already shown, the 1260 years ended, the seventh trumpet sounded, and the seven vials began to be poured out.

I have thus, Sir, as concisely as possible, communicated to you the result of my inquiries. It seems a necessary consequence of this result, that the little horn of the he-goat of Daniel viii. does not represent Mohammedism. But, at any rate, I prefer the interpretation of that symbol given by Sir Isaac and Bishop Newton to Mr. Faber's, i. e. I conceive it to typify the Roman power. The limits of my paper do not, however, permit me to enter on this new discussion ‡.

I shall conclude this letter (for the undue length of which the nature of my subject is my only apo-

logy) with two or three short remarks.

The foregoing reasoning is consistent with Bishop Newton's opinion, that the 1260 years would end with the second woe trumpet.

My theory is consistent with itself, in that the 2300 and 1260 years are computed on one and the same principle. It dates the commencement of the 1260 years, not from any event that rests on doubtful authority; but from an act of the head of the secular Roman empire, which is yet preserved, and to be found in the volume of the civil law §. And the end of that period is made to correspond with the most stupendous event recorded in history, viz. the downfall of the French monarchy; an event which has proved most destructive to the dominion of the Papacy, and has degraded it to be the contemptible tool of a ferocious usurper.

The 2300 years are, on the foregoing hypothesis, made to commence at the date of an event, which indisputably was the original moving cause of the wars between the Persians and Greeks; and at a period of the Persian history that exactly corresponds with the actions of the symbolical ram, pushing westward, northward, and southward, and becoming great.

Finally, the hypothesis that the 1260 years are in fact expired, is the only one which seems to account for the astonishing rapidity of the scenes

\* Rollin's ancient Hist. Book v. Art. 8. Book vi. Chap. 1.

† The compilers of the Ancient Universal History place the expulsion of Hippias from Athens two years sooner (in A. C. 510,) and his retreat to the Persian court in A. C. 509. Allowing that they are right, and Rollin mistaken, it yet seems probable that Hippias might be some time in Sardis before his introduction to Artaphernes; so that the year A. C. 508 may still be the proper date of his machinations against the Athenians.

‡ I have read Mr. Faber's reply to the Inquirer's objections in the Christ. Obs. for August; but I must say, without convic-

tion of the solidity of his interpretation of the little horn of the he-goat. To that interpretation I at one time assented; but upon further examination it did, and still does appear to me, that there are insuperable objections to it. May not Dan. xi. 31, refer, *in the first place*, to the placing the *literal abomination of desolation in the literal sanctuary*, when Jerusalem was taken by Titus; and, *secondly*, to the placing the *spiritual abomination of desolations in the spiritual sanctuary*, by the same Roman arms, when Justinian declared the Pope head of the Church?

§ Codex. Just. Lib. I. Tit. I.

we now witness. And if the events of the last fifteen years be not the taking away and consumption of the dominion of the little horn, referred to in Dan. vii. 26, I confess that I shall be at a loss, how to vindicate the language of the prophecy, from the charge of want of precision.

Oct. 1, 1807.

TALIB.

calculations, either of Mr. Bicheno or myself, are rendered more probable, by the circumstance of two persons, altogether unknown to each other, having been led to conclusions so nearly similar, must be left to the judgment of the inquiring reader.

Oct. 10, 1807.

P. S. When my former communication was transmitted to you, I had not seen Mr. Bicheno's Supplement to the Signs of the Times, wherein (see pages 11—29) that gentleman is led to chronological calculations, very nearly corresponding with my own, and founded almost upon the same premises. I am anxious that this circumstance should be known to the reader, lest I should be suspected of the most unfair species of plagiarism.

The fact is, that the whole reasonings of the foregoing paper took their rise as follows. In lately reading Dan. vii. my attention was arrested by a sudden and strong conviction, that the events of the last fifteen years exactly correspond with the contents of the 26th verse of that chapter. I then recollected the idea, advanced by Mr. Bicheno (in his Signs of the Times, which work I had read some years ago) that the 1260 years, commenced at the publication of Justinian's Code. I also knew, that Mr. Mann, of the Charter House, dated that period from A. D. 533, or 534. This induced me to look into Justinian's Code, &c.; and the train of reasoning, which I have already communicated, was the result. Thus far I am happy to acknowledge my obligations to Mr. Bicheno and Mr. Mann, as I have already done to Mr. Faber.

For my ideas respecting the commencement of the 2300 years, I am indebted to no one. I was led to them by carefully comparing Dan. viii. with Rollin's Ancient History, and the chronological tables annexed to that work, and to the Ancient Universal History. How far the

*To the Editor of the Christian Observer.*

I FEEL obliged to Mr. Faber for having noticed my objections to his interpretation of the Apocalyptic Image. In reply, I beg leave to state the grounds which still induce me to adhere to my former opinion.

Mr. Faber, in pages 288 and 289, 2d. vol. 2d. edit. of his work, maintains, that the passage in question not only *may*, but *must* bear the interpretation he puts on it. To shew then that the passage is *capable* of admitting another interpretation is surely to weaken the force of his argument. But conceding this point, allowing that I have totally failed, does it follow, because the image is made *for the use of* the beast, that therefore it must be a *literal* image? Mr. Faber has offered no reasons why a *symbolical* image might not be made *for* the beast.

I fully agree with him in the necessity of interpreting some parts of the prophecies *literally*, and others *figuratively*: but I would ask, what is the rule that determines which these parts shall be? Mr. Faber asserts, that "the rule of permanent symbolical interpretation was never supposed to affect the *actions* of such symbols as are capable of action." But surely he does not intend to maintain, that *all* the actions of such a symbol are to be understood as *literal* actions? When, in Daniel's vision of the four beasts, it is said of the fourth beast, which symbolized the Roman empire, that it "devoured, and brake in pieces, and stamped the residue with the feet of it;" this *action* of the beast must clearly be understood in a symbolical



lical sense. Indeed Mr. Faber himself afterwards qualifies his preceding assertion, by saying, that the actions of such a symbolical beast "must *for the most part* be literal actions." By which qualification he admits, that if some actions are to be taken in a literal meaning, yet that others are to be understood in a figurative sense. Here again then I would ask, what is the rule which is to determine when the figurative or when the literal meaning is to be used? If it depends on the will of the commentator, then those who interpret in a symbolical sense the action of the second apocalyptic beast in procuring an image to be made, have as good grounds for their opinion, as those who consider it as a literal image.

To evade the force of my next objection, Mr. Faber considerably narrows the ground which he occupies in his work. He now excludes from his interpretation of the image *unmoving* images, and confines it to *moving* images. But I see not that this limitation can greatly assist his argument. For the expression, *an image*, is, in my view, as totally inapplicable to *some few* of a large number of images, as to the *whole collective number* itself. Had history taught us, that the Romish hierarchy, during any part of their idolatrous reign, had set up, at Rome for instance, some *one* image of superior notoriety, like Nebuchadnezzar's image in the plain of Dura, and had enforced the worship of this idol universally on all its subjects; then, and then only, as I conceive, would there have been a probable foundation for the literal interpretation in question. Mr. Faber further appeals "to the winding up of the Revelation," as *decidedly confirming* his view of the subject; and asks me to account on any hypothesis, but the one he adopts, *why* the image is not punished, together with the beast and the false prophet? To this question I answer; 1st. That my inability to obviate this difficulty would not at all invalidate the force of my

objection to his interpretation. 2d. When the period for destroying the beast and the false prophet shall arrive, it may then be perfectly clear *why* the image is not destroyed with them, even though it shall not prove to have been a *literal* image. It would not be difficult to imagine a case in which this event might possibly occur. To adduce an unfulfilled prediction, in our ideas of which we *may* be totally mistaken, as *decidedly confirming* our own hypothesis on the subject, appears to me a mode of reasoning, which carries its own refutation along with it.

In reply to my last objection, Mr. Faber endeavours to shew that the word *ποιεω* may sometimes be used in the sense of *furnishing an occasion*; and he adduces one place in which it bears this interpretation. But in fixing a meaning to a word in any particular passage, it is not sufficient to shew from other passages that it *will admit* of such a meaning: it must also be shewn, that the context where it occurs *requires* or *justifies* this meaning. Now in the place under review (Rev. xiii. 15.) the word *ποιησθαι* is coupled with another word of an *active* signification, *καὶ λαλησθαι καὶ ποιησθαι*, "that the image of the beast should *both speak, and cause*, that as many as would not worship the beast should be killed." Surely it would ill accord with the spirit of this passage to read, that the image should both *speak and furnish occasion* that as many, &c." Indeed, let the whole passage, from the eleventh verse to the conclusion of the chapter, be attentively read; and then let the general impression on the mind as to the point in question be consulted. In the 12th verse the word *ποιεω* is twice used in a sense implying, in the most decided manner, activity and exertion; "and he," i. e. the second beast, "*exerciseth* (*ποιεῖ*) all the power of the first beast before him, and *causeth* (*ποιεῖ*) the earth, and them which dwell therein, to worship the first beast." In verse 13 the same word

again twice occurs in an active sense. In verse 14 it is again twice used in the same sense. Now after it has thus been used actively six times in three successive verses, is it probable that in the next verse (15), it signifies merely to *furnish an occasion*, and this too, when joined to an active verb (*λαλῶσθαι*); and when in the next verse (16), it again follows in an active meaning; "and he," i. e. the second beast "causeth (*ποιεῖ*) all, both small and great, to receive a mark on their foreheads?" In short, the whole context appears to me strongly to militate against Mr. Faber's interpretation: and till these difficulties are removed, I must still be of the opinion expressed in my last, that the learned author's hypothesis, in respect to the Apocalyptic Image, however plausible and ingenious, is destitute of any solid foundation.

SOCIUS.

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*For the Christian Observer.*

ON LUKEWARMNESS IN RELIGION.

I know thy works, that thou art neither cold nor hot. Rev. iii. 15.

THE doctrine and discipline of Jesus Christ, as exhibited in the New Testament, are admirably adapted to the frame and constitution of man as a compound being, possessed of a body and a soul; and they are also peculiarly suited to his state and condition as a fallen, corrupt, and helpless creature. There is a mercy revealed more extensive than his misery, a full, complete and effectual deliverance from the guilt and pollution of sin, and a final salvation from its tyranny and dominion. Although the greater part of those to whom these inestimable benefits are offered, "make light of them," being equally insensible of their own deplorable state, and of the unspeakable excellency of what they neglect and despise; yet, there is a people who profess better things, who express, by their conversation and their actions, a regard to the

author of these "good gifts," and a sense of their suitableness and value. To worldly men, who are careless whether they have any religion or none, who are indifferent whether that which they embrace be a true or a false one, it is necessary to insist on the importance of a real conversion to God; but to those who have already entered upon a religious course of life, it may be more suitable to urge the necessity of maintaining the life and vigour of their profession, to exhort them to be "fervent in spirit, serving the Lord."

External motives and services, when considered in themselves, have no intrinsic moral worth nor beauty; they belong to religion as visible expressions of internal sentiments. To give the labour of the body, therefore, without the heart; the honour of the lips, without corresponding affections of the mind; is to present an image to God, instead of a living man: it is to offer the skin of an animal in sacrifice, while the flesh and substance are consumed by an unhallowed fire. But if to serve God with the body without the soul be a deceitful worship, and an unprofitable service, so, to pretend to an elevation and a spirituality of devotion, which supersede the necessity of all outward expressions of piety and bodily worship, is to act in contradiction to the nature of man, and to disobey the ordinance of God. We are required by the sacred Scriptures to offer up ourselves "as a living sacrifice, holy and acceptable, which is our reasonable service." We are not to content ourselves with ineffective wishes and unfruitful desires. To a sound faith must be added a fervent charity; to inward experience, those outward indications of its conformity to truth, "a readiness to every good word and work," a laboriousness not to be wearied, a zeal not to be extinguished, if we would not suffer our piety to evaporate in unmeaning words and barren professions.



When persons first enter upon a religious course, they commonly display much fervour of affection towards divine things; they are all fire and activity, and seem animated with the glowing spirit of the seraphim; and it is no certain proof of a real declension in religion, that in a course of time, this heat shall abate, provided the practical determinations of the mind increase in vigour and efficacy. But every relaxation of zeal must be watched with jealousy and suspicion, lest that which assumes the fair appearance of a diminution of exuberant ardour, should finally subside into lukewarmness, or even degenerate into frigid unconcern.

Lukewarmness may shew itself by a certain indifference about religious matters, evincing a hesitating and divided state of mind. Not that the person is indeed either uncertain or unsound in his principles; for he may be no stranger to the truth; nay, a zeal and earnestness for particular opinions and practices are very consistent with a decay of every vital principle of evangelical piety. He "may have the form of godliness without the power." He "may have a name that he liveth, and be dead." As a religious man, he may resemble those who are rendered inactive and torpid by the pressure of bodily disease, where the remaining powers of life serve to little other purpose, than to manifest the lamentable decay of their original vigour and energy. In order to our serving God acceptably, sincerity and fervour are essentially necessary. Without the former, the very substance and constitution of our religion is unsound; the heart is not "whole with God;" and he who is destitute of entireness of heart is a hypocrite. Without the latter, there may, indeed, be many of the external characters of godliness, the semblance and representation of a spiritual man; but he is a mere pageant; the vivifying flame is wanting, and that coldness at the heart which is felt through all

the members, portends a rapid progress towards dissolution. This lukewarm state is described in the book of the Revelations, as more offensive to God, in some respects, than an open and avowed neglect of all religion. Not that a lukewarm religion is not better than none at all, when considered simply in itself; yet, as it is accompanied with some circumstances which render it peculiarly odious to God, so there are others which make it extremely dangerous to the professor; for it is generally connected with a settled confidence of safety, and a persuasion of its own goodness and sufficiency. Now as a false pretension to knowledge is more disgusting than ignorance, and pride in poverty, than poverty itself; so to profess high attainments in grace and great spirituality, where like the Loadiceans of old, we "are poor, and wretched, and miserable, and blind, and naked;" to use the language of Canaan, without the heart of an Israelite, implies a state which bears so near an affinity to that of a hypocrite, that God has declared his abhorrence of it, in a metaphor of the strongest import.

Among the causes of lukewarmness in religion, may be noticed in the first place, a want of faith. It may be feared, that the generality of Christians have but a cold and faint apprehension of the things of God, and yield a very imperfect assent to the great truths revealed in the Gospel. There is, perhaps, no express state of incredulity with respect to any of the parts or doctrines announced in the Old and New Testament: but they are not treated as existing realities; the heart is not penetrated with a predominant sense of their unspeakable importance, worth, and excellency; hence the hopes and fears, the desires and affections are but feebly excited by representations which are calculated, by their awful, or their engaging nature, to awaken and agitate every faculty of the soul. Who is there, indeed, that lives as he ought to do,

under an abiding persuasion of the comparative nothingness of all worldly pursuits, and the inconceivable greatness and value of those objects that are everlasting? Who is habitually influenced by such a lively belief of the desireableness of heavenly glory, as elevates him above the allurements of earthly vanities, and enkindles within him those ardent desires after the blessedness of an endless life, in the presence and enjoyment of God, which consume carnality of mind in the pure and spiritual flame of holy affections?

Some people, indeed, would persuade themselves and others, that their want of seriousness and fervour springs rather from inadvertence than unbelief; they have not, it is true, a constant recollection of "the things that belong to their peace," but their faith is firm and steadfast. This plea, however, is so far from refuting the charge, that it confirms it; for no man lives in the forgetfulness of those things in which he places his highest interest, and from which he derives his greatest enjoyments. The human mind is, indeed, more sensibly affected by present good, or evil, than by that which is remote and future, not only from the very constitution of our nature, but also because some degree of uncertainty is necessarily conjoined with every earthly prospect. But the declarations of God are not measurable by any degrees of probability; they possess a certainty beyond all example or similitude; they are all "Yea and Amen," irrevocably and eternally true. A belief in the divine word consequently admits of the highest measure of assurance attainable by human faculties. To affirm, therefore, that a man may habitually forget God and Christ, the joys of heaven, and the miseries of hell, and yet believe all these with the certainty of a divine faith, is the same thing as to assert that practical principles have no influence on human conduct, which is no less at vari-

ance with common sense, than it is contradictory to all ordinary experience. A secret infidelity lies at the root of most of those evils into which professing Christians are betrayed, and may be commonly regarded as the legitimate parent of those spiritual decays, which so greatly dishonour the Church, and endanger the individual.

2. Love of the world is a powerful cause of lukewarmness. This love of the world may be described as consisting in the desire of riches, an ambition for distinction, and the pursuit of pleasure and self-gratification. Where religion is not decidedly preferred before business, acts of duty before our own ease and convenience, heaven before secular advantages, and God before our friends and our interests, there will be a discordancy and inconsistency of conduct, an attempting to "serve God and mammon," which will certainly issue in lukewarmness, and perhaps end in final apostacy. "A double minded man is unstable in all his ways," and he who is not unreservedly devoted to God; who hesitates concerning what part he must take, when there is a competition between religion and sin, piety and pleasure, the prosperity of the soul, and the gratification of the body; who is without resolution to make the necessary sacrifice; will find his love of divine things to fade and decay like the seed that sprung up among thorns; and it will be well, if it be not ultimately choaked by them. There can be no greater enemy to the progress of true religion, than worldly policy, which under the pretext of discretion and moderation, under colour of avoiding the ebullitions and mistakes of enthusiasts, and the unnecessary rigours of those who are righteous overmuch, extinguishes all fervour and animation in the service of our Saviour, restrains all zeal in the cause of God, and fetters and impedes those exertions which are essential in the Christian warfare; for without contention there can be no



victory, and without victory, there is no crown. When the mind is unceasingly revolving worldly schemes and projects, and is pursuing these objects of its thoughts with a devoted attachment, the soul must be greatly obstructed and embarrassed in performing the ordinary duties of religion, and the devotional spirit must be nearly extinguished; and while the former are executed with all the alacrity and ardour of youth, the latter are passed through with the coldness, languor, and debility of advanced age.

3. Habits of indolence and self-indulgence lead to lukewarmness in religion. There is scarcely a more dangerous and successful enemy to earnestness and fervour in the divine life than a slothful spirit; the effects of this enervating principle pervade the whole man, and appear under the forms of irresolution, timidity, and a stupid insensibility to the awakening calls of duty, or the animating pleasures of devotional exercises. The Christian soldier must be prepared to encounter difficulties, hardships, mortifications, the rudeness of intemperate opposition, the acute stings of mockery and derision, and too often the groundless censures and harsh unkindness of those whom he wishes to consider as his brethren. These rough services are little suited to the temper and habits of the fearful, delicate, and effeminate lover of ease; they call for an ardour of courage, a contempt of suffering, and an unrelaxing perseverance, which the indolent are as unable to conceive, as they are reluctant to imitate. There is indeed a sort of negative religion, springing from natural temper and constitution, cherished by connections, actuated by fear, by modesty, by a regard to public opinion, or worldly interest, which may give rise to a laudable propriety of conduct, and support an outward conformity to something like godliness: but if there be not an inward and spiritual principle, powerful enough to carry on the soul with

increasing vigour, when all these outward motives shall cease to operate, the man is dead while he seems to live, his piety does not belong to him, nor have his actions any more intrinsic worth and excellency, than those of an automaton. In order to our growing in grace, we must grow in the knowledge of divine things, and improve the strength of gracious affections by a constant and lively exercise of them; but where lukewarmness, fostered by indolence, has gained the ascendancy, life is daily wasted in shameful inaction, and the interests of the soul are sacrificed to sloth and self-indulgence. Self-complacency may flatter such persons with their blameless and inoffensive life; but not to advance in a religious course, is to go backward; and he who hid his talent in the earth, was condemned as a wicked and slothful servant, to have his portion with unbelievers. As it is "the diligent hand that maketh rich," so it is the industrious Christian, he who makes religion the business of his life, who with unwearied assiduity uses all the means of grace prescribed in the Gospel, and resolutely denies himself every indulgence which would interfere with his spiritual advancement; it is he alone, who is warranted to hope he shall be preserved from the danger of lukewarmness.

4. There are certain misconceptions of the effect of religion, which have a natural tendency to generate lukewarmness. He who is just awakened to see the danger of an unconverted state, by the thunders of the divine law, displays (as we observed) a seriousness and solicitude, a fervour and earnestness suited to the condition of a man with whom all other concerns are swallowed up in the care of his soul. The whole heart is now engaged, his religion has wings, and he moves with the swiftness and alacrity of a person carried away by an impetuous passion. The time arrives when these violent emotions subside, and when peace and compo-

sedness of mind are obtained by believing views of the mercy, sufficiency, and faithfulness of God our Saviour. The agitations of terror are exchanged for sentiments of affection and delight in divine things. But though the voice of the Gospel may excite less tumult in the soul, yet it is calculated to enkindle no less zeal and animation. Why, indeed, should the mild attractions of love, and the cheerful emotions of gratitude, sway the heart with an influence less constraining and predominant, than the alarming sounds of consternation and dismay? But an enlarged experience has too clearly shewn, that when persons have arrived at what they conceive to be a state of safety; when distress and horror are succeeded by calmness and confidence; they are but too apt to rest there, not considering religion as a progressive state, in which it is essential to our well-being, that we proceed onward to the attainment of a stronger faith, a more lively hope, and a more fervent and comprehensive charity. Wherever there is a principle of life infused, there is a spring of perpetual action; the animal and vegetable kingdoms are always in progression towards maturity, or tending to decay; and a stationary being, whose vital operations are unattended with alteration or change, is a monster unknown throughout the kingdom of nature. A life of piety is a journey towards heaven; but should he who is travelling through an enemy's country to his father's house, intermit his progress as soon as he had passed the borders, and shew no more concern about the prosecution of his journey, it would be natural to conclude, that his apparent regard for his family was nothing more, in reality, than a selfish desire of his own safety. To rest contented with any present attainments, to notice sins of omission slightly and with indifference, to give the soft name of infirmities to imperfections which are hardly compatible with sincerity, and to be

in the habit of stifling the voice of conscience, by coldly and formally lamenting those defects, year after year, without giving any evidence of amendment, not only demonstrate the prevalence of a Laodicean spirit, but afford a strong presumption, that the religion of such a man is unsound.

5. Lukewarmness is not unfrequently connected with spiritual pride.

I am "rich," says the Laodicean, "and increased with goods, and have need of nothing." This is the language of a Pharisee of the worst description, an evangelical Pharisee, one who envelopes himself in his own orthodoxy, who censures with bitterness those that vary from the standard which he has modelled, and looks with contempt on those of his brethren who do not employ his language, nor conform to his manner and example. He assumes the air of a reformer, and pretends to communicate purer notions of evangelical truth, and more sublime notions of Christian obedience; but mark his temper and his conduct! His zeal is fervent, where his peculiar tenets are implicated; but it is feeble and languid where sacred duties and holy practice are concerned. Inflated with self-conceit, he is capacious and intolerant, wavering and inconsistent; his tempers are unsubdued, his appetites are unmortified, he is impatient of restraint or controul, and contrives to banish every doubt and misgiving, by the grateful whispers of self-complacency. Spiritual pride is always accompanied with great self-ignorance; hence, while the man conceives that he comprehends in himself the length and breadth and depth and height of knowledge, faith, and goodness, he is, in the sight of God, "poor and wretched, and miserable, and blind, and naked," destitute of all those graces which constitute the true riches and ornament of the converted soul. If we would avoid a state of lukewarm-



ness, inactive as the arm of a paralytic, and fatal as the slumber of the foolish virgins, we must resist the first ebullitions of spiritual pride, fearless confidence, and self-sufficiency, remembering that "a haughty spirit goeth before a fall."

6. A state of lukewarmness is always to be regarded as a most dangerous condition, since it is commonly the forerunner of greater and more deplorable evils. Such a frame of mind implies a declension in our spiritual course; it leads to that quenching of the spirit, against which we are cautioned by the great apostle; and if we are not alarmed and awakened to serious consideration by our first false steps, our feet may continue to slide, till we are plunged in irrecoverable ruin.

There are some circumstances which shew, that a man is recovered with greater difficulty from a state of lukewarmness, than from an evident and palpable backsliding. The Loadicean presumes, that he has knowledge enough of divine things, and needs no more teaching; devotion enough to require no additional fervour; and righteousness enough to render any farther progress unnecessary. The most affecting descriptions of his state, in sermons, or in books, create neither interest nor alarm; and reproof, rebuke, and exhortation, are alike without effect, because they are not reinforced by self-application. Thus he lives, indulging himself with dreams of ease and security, while publicans and harlots enter into the kingdom of heaven before him.

7. In order to guard against the fatal consequences of this state of alarming declension, it is of great importance to cultivate an acquaintance with ourselves. It will be useful to compare our present state, with that in which we served God with a willing heart, a fervent spirit, and a cheerful and animated affection. Not that mere frames and feelings, the effervescence of levity, or the feculence of a gloomy and

desponding temper, are to be made the tests of spiritual advancement or decay; but the fixed bias and determination of the mind for God; an increasing tenderness of conscience; a more resolute mortification of sin; a more enlarged and tender charity towards our fellow sinners, accompanied with a deep and humble apprehension of our own unspeakable unworthiness, and of the infinite mercy and grace of God our Saviour. These signatures of God's children, these indubitable fruits of the spirit, afford an evidence not less clear and convincing, than difficult to be mistaken or counterfeited.

When men go to prayer, as one observes, as children go to school, and give alms like those that pay a contribution, and meditate on divine things with the same unwillingness that young men die, there can be no delight in God, nor in his service; such persons will always be glad of every plausible excuse for neglecting any part of their duty. Is a professor of religion careless about the spirit and design and intention of the Gospel of Christ; is he punctual in duties that are public, and which are attended with notice and ceremony, but remiss, cold, and trifling in secret duties; glad of any accident that may interrupt them, and fertile in framing desires for the omission of them? He is lukewarm; he is afraid of the power of religion; he has a secret distaste to it, and accounts it a burthen; and he will soon in reality forsake it, unless the miraculous grace of God preserve and restore him.

8. A Loadicean spirit may be successfully opposed by the lively exercise of faith. The faith of a Christian is solidly founded upon the revelation of divine truth, which is received with intelligence, and is formed in the heart by the spirit of God. Faith is not a thing to amuse the fancy with, to talk and dispute about, but it is such a lively and practical persuasion, as will carry a man above the terrors or allure-

ments, the confusion, anxieties, and follies of this world of sin and vanity. He who is possessed of a divine faith, will profess it openly, without shame or fear; he will dare to live under its guidance and teaching, and be willing to die in full reliance on its certainty. As there is nothing better calculated in itself to rouse a man from senseless indifference in religion, than a steadfast and lively persuasion of the truth and reality of all those momentous things which are contained in the divine oracles; so, as it is God's appointed way of salvation, no other means can be so successful.

9. A constant and persevering devotion will have a mighty effect in changing lukewarmness into fervour and diligence. The prayers of a doubting mind, and of a lazy desire, are without efficacy or advantage; and he can scarcely expect an answer, whose devotions are without seriousness, earnestness, and importunity. Why do our thoughts so easily wander from God in the exercise of this duty, but because we do not feel wholly interested in that with which we are engaged? We have cold and feeble apprehensions of the work of Christ, and of the operations of the Holy Spirit; we do not so delight in God and spiritual contemplation, as to raise our souls above the gross, turbulent, and stupefying atmosphere of earthly concerns, without which, that light and gladness, that surpassing and unspeakable peace and joy, the foretaste of heavenly blessedness, can neither be enjoyed nor understood. Lukewarmness commonly begins in the closet; and if prayer be not omitted, it is performed with listlessness and the temper of a man who is weary of his employment. The effects of this indevout spirit proceed into the life and conversation, and carry a man with a steady progress towards apostasy. It has been said, that any thing which ought to be done, can be effected by him who is under the power of a fervent desire. Let the same earnestness and

solicitude, the same diligence and perseverance with which some favourite worldly object is pursued, appear in our religious conduct and in our devotions, and we shall soon find, that the fervent effectual prayer of a righteous man availeth much. "He that lives in the spirit and temper of devotion, whose heart is always full of God, lives at the top of human happiness, and is the furthest removed from all the vanities and vexations which disturb and weary the minds of men that are devoted to the world."

10. By seeking an increase of love to God and our neighbour, the Lacedæmonian spirit may be most successfully opposed. Love is the power that can sway the soul, in her several operations, with an irresistible energy and an unwearied constancy. The religion of Jesus Christ is a religion of love, and under this term may our duty to God, to our neighbour, and even to ourselves, be wholly comprehended. It is this holy and animating principle that warms and invigorates the soul, that by its ever active flame counteracts the cold and benumbing effects of remissness and lukewarmness, rendering the service of God delightful, and infusing an alacrity and readiness to run in the ways of his commandments. Love is indeed seated in the heart, but it is not confined there. It is as those springs of water, which take their rise underground, but diffuse their salubrious and refreshing streams, along a thousand channels. Like the sun, it may have a local habitation, but its cheering and beneficial influences are felt to the ends of the earth.

Professors of religion are often heard to complain of deadness and insensibility to divine things, of cold affections and ineffective desires, and they seem to regard these as mere infirmities, which it is decent and becoming to lament, but against which they are not bound to seek a remedy. But how can any one be sure that he possesses a sincere faith, when he is without an



evidence of its working by love, and when its necessary effects are veiled in so much obscurity and imperfection, that he may reasonably doubt of their existence and reality. To deplore the prevalence of these evils, day by day, without faithfully using the means of deliverance from them, neither evinces sincerity, nor contributes to safety; nor can even the abundant grace of the Gospel save that man, who, instead of employing it as a sovereign remedy against his corruptions, uses it only as the instrument for cherishing an audacious confidence. What, indeed, is lukewarmness, but such an abatement and diminution of religious fervour, as borders on spiritual death? It is a suspension of the vigorous actings of faith, and hope, and love; it is a formal, languid, fluctuating condition of mind, in which custom and habit sustain the feeble remains of a devotion almost lifeless, and an irresolute timidity seems to be the only obstacle against an absolute apostasy. It is one of the distinguishing properties of true grace, that its influence upon the soul increases and becomes more potent, in the progress of the Christian life. When we therefore see an habitual seriousness exchanged for levity and trifling; diligent watchfulness succeeded by sloth and negligence; a lively fear superseded by irreverent boldness; when fervent devotion has sunk into cold indifference, and loving kindness and charity are absorbed by private interest and self-complacency; there is a decline in the moral constitution of the soul, a sad defection from God and goodness, a state so nearly resembling that of the hypocrite, that it highly becomes such persons seriously to attend to the alarming admonition addressed to the Church of Ephesus, "Remember therefore from whence thou art fallen, and repent and do thy first works, or else I will come unto thee quickly, and will remove thy candlestick out of its place, except thou repent."

G. S.

*To the Editor of the Christian Observer.*

I CAN give no satisfactory account, Sir, of the accompanying fragment. It is said to have been found among the papers of a deceased gentleman, well known in the religious and literary world. But I do not give much credit to the history. How it fell into my hands can be of no importance to the reader. Its tendency is of more consequence; and judging that to be tolerably innocent, I venture to solicit a place for it in your miscellany.

I am, &amp;c.

R. R.

———So absurd!

*Sir F. S.* "Yet this absurdity has been admitted by many of the deepest thinkers the world has known, and enforced too by some of its most accomplished writers. The Heathen philosophers discerned something of it, though obscurely; and Christians, of every age, have acknowledged it as the foundation of their faith. It is indeed the very turning point of true religion; and they who are insensible to their natural corruption can never properly value the salvation wrought for them. Why do you think it so absurd?"

*Mr. P.* "Because this is a matter of private feeling, and no man shall reason me out of my senses. If such natural corruption were universal, I must perceive it in myself. I do not perceive it. What folly is it then to attempt establishing it by proof? Yesterday I had a head-ache; to-day I have none; do you think all the college of physicians could persuade me I am mistaken?"

*Sir F. S.* "Do you then discredit every thing which does not fall within the sphere of your sensations? Tell me, Sir, have you any doubt that your heart beats, your lungs play, your blood courses through its appointed channels? Are you ignorant how subtile are the fluids secreted in every part of your frame; how

delicate the network of nerves, veins, and arteries spread over various parts of your body, and all continually in action; how wonderful, how mysteriously intricate the whole economy of your animal nature? Yet in this marvellous system of mechanism, very few are the movements of which you are conscious. If an anatomist assures you that the integuments of the brain are diseased, will you deride his warning, because you have never seen the dura or pia mater, nor feel the affection exactly as he describes it? In short, your corporeal organization may be shewn to be such, as, without the aid of scientific inquiries, you never would have suspected; and the disorders to which it is liable, betray themselves frequently by symptoms that do not, to those who are unskilful, appear to point at the seat of the complaint. If then we know so little of our animal constitution from mere perception, is it not possible, that something more than instinctive consciousness may be necessary, to acquaint us fully with the nature and qualities of the soul?

*Mr. P.* "Oh, indisputably. I never dreamt of determining on the fabric of our minds without examination. But I have examined. I have watched and probed severely; and can assure you, after all my labours, I find very little to complain of. I am, in the main, cheerful and benevolent. I do not envy the enjoyments of others, and am too happy myself not to be contented. Indeed, I think I am grateful for the blessings I possess; and am quite sure that I love my friends, and pity the unfortunate. What would you have more? However, to be candid, I will own that I sometimes am conscious of feelings which I cannot approve; but they are soon repressed; nor can I, for my life, conceive where that deep depravity is to be discovered which some of our divines insist on so largely.

*Sir F. S.* "My good friend, I am not going to be metaphysical.

The subject has undoubtedly difficulties, which neither you nor I can perfectly resolve. But I would suggest some considerations that may assist us in the inquiry; and which, perhaps, will lead you to suspect more natural depravity in your heart, than you have yet discovered. When we speak of the corruption of man, we mean to express his disposition to deviate in a greater or less degree from the path of holiness, as occasions may be offered. It is plain, then, that no one can form a just estimate of the moral state of his mind, at any particular period, without having first gained an adequate conception of the standard of real excellence. Unless we ascertain the line along which we ought to move, how can we judge the distance of our deflections? This previous knowledge is not to be acquired without time and serious application; yet it is only in proportion as we acquire it, that the qualities of our moral nature can be laid open. The profoundest of philosophers, who has passed a life of abstraction in watching the movements of his mind, may be quite ignorant of its tendency to evil. At least he has no means of measuring the degree of that tendency, unless he has sought some other discoveries than can be obtained by the mere introversion of his faculties. We may note from day to day the station of the mercury in a thermometer, and minute accurately every rise or descent; but, without the assistance of a scale properly graduated, what will our ephemeris teach us concerning the temperature of the atmosphere? No man then can safely conclude any thing respecting the innocence or depravity of his heart, till he has bent his attention to study and understand the law of real holiness. When he has made some progress in that branch of knowledge, it will be time enough to hear what is the result of his self-examination. This however is not all. The nature of a thing cannot be fully ascertained,



unless sufficient opportunity is furnished for its developement. Look, Sir, at that lamp. The flame is mild and placid. Who could credit (if the fact had not become self-evident from daily experience) that the small body of heat there confined, if let loose among proper materials, would fire forests, fuse beds of ore sunk in the bowels of the earth, liquify the marble mountains, and ravage a whole continent? Yet a few short years, and that mighty element, which, thus subdued and regulated, diffuses life around us, shall seize on the strong foundations of the earth, and mingle the beauty of nature and the pride of art, the monuments of power, of vengeance, and magnificence, ay the very tombs in which our ashes shall ere long repose, in one universal ruin. Apply then the analogy to our moral nature. Think you, because in the sunshine of life, in the prime of youth and health, the heart dances to rapture, and every string seems attuned to gaiety and benevolence; think you that there are no fountains of guilt and woe locked up within the bosom? Look then at Amelia, the unfortunate sister of Frederick the Great\*. At twenty, beloved and admired, she was the charm of every circle. Her beauty fascinated the eye; her wit, easy, brilliant, and good-natured, delighted the imagination; while her fancy, throwing a lustre on every object, played airily around, like the dancing meteors of the north. At fifty—"Oh! what a change; and what hearts must we have, to behold without emotion, that elevation and that fall!"—her charms fled, and her temper soured by misfortune; the recollection of what she once had been seemed but a blissful vision—all was lost; and the keen asperity of her satire and acuteness of her atheistical reasonings alone reminded the disgusted listener what was the vigour of that mind, which in

happier days seemed the native seat of joy and innocence. Or think you, because under the wholesome restraints which education, habit, and the artificial system of civilized life impose upon us, our evil dispositions only occasionally burst forth, that the natural malignity of the heart is thereby satisfactorily disproved? Consider the French revolution. It was a great experiment upon human nature. Fix your eyes on Carriere, Marat, Henriot, St. Just. Even these, the leaders of a band of ruffians—these, the ministers of the wrath of God to waste their devoted country, would probably have slept in silence, nor ever by their crimes have attracted the attention and execration of mankind, had not the civil convulsion which shook Europe to its centre, by bursting every link of social union, opened a field in which the ferocious energies of their natures had room to act. Robespierre, the "king of terrors," who seemed, like a tiger, to feast on blood, lived till the age of thirty an humble advocate in a provincial town, known only for his strong sense and professional activity, joined to a certain suppleness in courting the favour of his clients, which was rather mean than criminal. I urge these instances as evidencing how deep are the springs of guilt concealed in the heart; or, at least, as shewing, that the estimate we form of man's natural depravity will be very imperfect, if we view him only as he may be seen in a civilized age, fenced in by customs and laws of propriety, which, having sprung in part from considerations of expediency, possess in some sense a moral quality, and which have in other part been expressly formed on the model of Christian precepts. But why should I speak of individuals? Think of Paris, the seat of philosophy, arts, and gallantry, the center of taste and refinement, of every thing which can give grace or lustre to the poor shivering nature we inherit. Scarcely can we credit, even we

\* See her history in Thiebault's *Memoirs*.

who have witnessed the horrible tragedy, that this city, so proud, so celebrated, should be dethroned almost in an instant from her elevation, and converted into a den of assassins. Yet we have seen her streets crowded with scaffolds that rained blood on the gloomy processions of death which passed hourly along them; and heard one of her quarters calling with a frantic yell for the proscription of nine hundred thousand citizens\*. From the contemplation of such sad scenes, let us draw at least one lesson of wisdom; and since we see of what excess in guilt our depraved nature is capable, let us fly for refuge to him, who is willing freely to sanctify us by his spirit, as he has freely redeemed us by his blood.

*Mr. P.* "Well, there is some truth in all this, and I am no infidel. But surely your conclusions are too large. Men may be led on to the perpetration of great crimes, but does their subsequent guilt prove their original corruption?"

*Sir F. S.* "If it did not, other evidences are at hand; but I think it does. The incitements to virtue are, in their nature, so much more powerful than the temptations to vice, that I have some difficulty in understanding how the latter should ever be preferred, except on the supposition of a diseased state of mind. But I thought you allowed some degree of original corruption?"

*Mr. P.* "Why yes; I think I acknowledged some. My feelings are not invariably virtuous; but you argue for a deep general depravity."

*Sir F. S.* "I do, undoubtedly; though I cannot undertake to de-

\* This actually happened in 1795, during the latter part of Robespierre's usurpation. The murders of that day had rendered the Parisian populace so much more savage even than the armies of the Republic, that the latter refused to carry into effect an arrest, forbidding quarter to the English, which the tyrant passed without suffering any visible diminution of his general popularity.

fine metaphysically the limits of my doctrine. Some very excellent men, as it seems to me, a little overstate the matter; though how much or how little they overstep the truth, I will not undertake to say. The holy Scriptures do not, I apprehend, lay down the doctrine so violently as it is sometimes done. They tell us indeed that "the thoughts of man are evil from his youth;" but there are degrees of guilt as well as of holiness. We cannot but observe a difference in the animal temperament of men, by which the bent of their primitive inclinations appears to be materially governed; and by pushing this doctrine too far, some mischiefs are occasioned which it is very desirable to avoid. Not to mention that we tread very close on the old Stoical paradox, by which the least and the greatest deviation from rectitude were confounded, we may, I fear, render this great elementary truth of Christianity so repulsive in the manner of stating it, as to create in worldly minds a much stronger spirit of resistance than would otherwise have been found; nor am I sure, that, while we labour so dark a portraiture of the whole race of man, one little knot of true converts only excepted, our feelings of universal charity and tenderness are quite safe. It may indeed be observed of the three great doctrines of grace, that none of them can be stated with strict and metaphysical precision. The same difficulties which embarrass the present question, cross us likewise in considering redemption and sanctification. We believe that the holiness of our Creator has been fully satisfied for sin in the sufferings of Jesus; yet who is there will undertake to explain what was the exact amount of our demerits, or what the justice of vicarious punishments? We believe that "he who hath not the Spirit of Christ is none of his;" yet the deepest divines will own, I believe, that it is not always possible to distinguish between grace and nature; and we all know



what distractions these points have occasioned among the polemics both of France and Great Britain \*. The Bible evidently is not philosophical. The precepts and motives which it supplies are set forth with sufficient distinctness, and the great truths which it concerned us to know are very intelligibly stated; but no encouragement is given to speculative refinement. We do not meet with nice definitions or distinctions; and, if we consider how much more readily men attempt the cultivation of their understandings than the improvement of their hearts, and what a body of zeal has been wasted on idle theological disputations, which should have been employed in the promotion of practical holiness, we shall not, I think, feel surprised, that he, who knew so well the hearts of his lost creatures, has adapted his revelation to the supplying of their wants rather than the satisfying of their curiosity. To return however to the subject we were considering. It may perhaps be safely said, that as in the mind of him, who by the influence of the Holy Spirit has been really turned to the knowledge and love of God, a root is planted which is capable by due cultivation of bearing all the fruits of righteousness, so that from that stock every holy affection, disposition, and action may be produced †; so in the natural man, there is a root of evil, from which all iniquity may spring, to the extinction of every innocent or virtuous propensity, if such have ever existed. But I am running into metaphysics against my will;

\* See the *Lettres Provinciales* of Pascal, and all that is there said of grace suffisante and grace efficace. See also Witherspoon on Regeneration, p. 100 et seq. on the difference between common and special influences of the spirit.

† This too may be so stated, that a disciple of the new academy would hug himself in his beloved scepticism. As in the *Life of Colonel Hutchinson*, p. 19, fac simile of Mrs. H.'s hand-writing, "The graces of sanctification, to whom any of them are given, they are all given."

and unless, I make my escape immediately, shall flow on like a man grown giddy by turning round, who continues his revolution unconsciously. Leaving then to their fate all scientific expositions of this doctrine, and my own among the rest, let us fix in our hearts one most important truth; that though the corruption of our nature may be stated too strongly, it can hardly be felt too deeply. As we advance in holiness, this and every other religious truth are more distinctly seen. In proportion as we know God, we learn also to know ourselves; and while his image is daily acquiring new lustre, our own portraiture becomes more dark and gloomy. I, alas! am ill qualified to speak of this. I have hovered about the surface of Christianity. They best can tell how deep is the native malignity of the heart, who, while they are advancing fast to the verge of the heavenly world, gain hourly deeper and deeper convictions of their own corruption, and mourn with increasing humiliation over the iniquities dwelling in them. Yet who is there, even among the novitiates in religion, that may not say something on this topic. Oh! Sir, when we lie low before the footstool of Omnipotence, if but a beam of grace from the throne of everlasting mercy dawn upon our souls, do not our spirits faint within us at the discovery of that light which should refresh and comfort us? If our hearts ascend in faith, but for a few moments, to him "who loved us and gave himself for us," are we not melted even to tears in the view of our thoughtless ingratitude, seeking continually some selfish gratification, and alienated from the Lord of life and mercy? When our wandering thoughts are fixed a little while to contemplate the Father of lights, "with whom is no variableness neither shadow of turning," are there no burning desires after holiness, no abasing and agitating convictions of our guilt and darkness? The fickleness of our hearts, the tyranny of our

lusts, and above all the miserable imbecility which disables us from struggling, even with a hope of success, unaided, against the powers of spiritual wickedness, then break in upon the soul, and oppress it with a burthen too heavy for mortality. Then at last we learn what is the value of the atonement wrought for us; then, abandoning all hope from ourselves, we fly for refuge to the Redeemer, as the child, scared with sounds and sights of terror, rushes to the bosom of its fond mother for protection. Nor shall we fly in vain. The ever blessed Son of God hath died to save us. He hath "been made sin for us, who knew no sin, that we might be made the righteousness of God in him." "Wherefore come out from among them, and be ye separate, saith the Lord, and I will receive you, and will be a father to you, and ye shall be my sons and daughters, saith the Lord Almighty."

*Mr. P.* "In truth, Sir, your fervor affects me. I think I feel a sense of unworthiness, such as I have never before experienced. Yet surely, surely, if this truth were so absolutely fundamental, we should find it more frequently and more peremptorily insisted on in Holy Writ.

*Sir F. S.* "And is it not frequently and peremptorily insisted on? I could, in a few minutes, collect twenty texts, that bear immediately upon the point. Have you considered the import of those passages, recurring frequently in every epistle, where the necessity of regeneration is insisted on? The force of the figures by which true renovation of character is described may convince us how great is the change to be effected. When we hear of being "born again," of "putting off the old man;" of "being dead to the whole body of sin;" of "passing from death to life;" can we hesitate in saying that the Apostles declare the whole of the natural man to be corrupt, and his state in a very high degree gloomy and

desperate? But this is little. The whole tenor of Scripture is a commentary on this truth. From the first page of Genesis, to the awful close of the Revelations, the depravity of man is never out of sight. The Bible, indeed, may be said to contain the history of those dispensations, whether principal or auxiliary, by which the Almighty has been labouring, from the creation till the present hour, to repair the fall and consequent corruption of his creatures in this world. To sum up all in a single sentence, did not Christ die, because man, without his death, must have been lost; and shall we deem lightly of those wounds, to heal which, the Lord of life has bled? Pause, Sir, for a moment. Look around this earth, on whose surface we crawl. How richly is it furnished; how teeming with life and joy; how gay its green vesture; how bright the canopy which encircles it. He whose word called this sparkling creation, all perfect, into being, died upon the cross for guilty man. Call home your thoughts now from present objects, and send them to wander through the years that are gone. Pass over, in recollection, a few of those events, which the scanty records of history have rescued from oblivion. Think of the proud Egyptian, that "built for eternity," the Assyrian, the Persian, and the Mede, the Greek and Roman, the fiery Saracen and wild Arab, the roving Tartar, the pomp of China and Hindostan, the poor injured Negro, and the harmless American. Muse awhile on the progress of arms and arts, the growth of knowledge, the spread of civilization; how heroes have conquered or preserved kingdoms, monarchs blessed or ravaged their dominions; how poets have sung, and philosophers speculated. Thence descend into private life, and mark the sacred band of social charities that guard the shrine of domestic happiness; watch the reciprocal ties that unite the parent and child, the husband and wife, the lover



and mistress, brother to brother, and friend to friend, all instinctive, yet capable of control, and combined without confusion. Observe how nicely the moral balance is adjusted; reason, affection, appetite, all acting in concord, all constraining and constrained. He whose wisdom contrived, and whose providence has over-ruled the whole of this mighty economy, bled, because we had sinned. Oh, then, if, in the flush of youth or power, our hearts should spurn at the abasing doctrine of human corruption, let us think of a crucified Redeemer and be humble.

*Mr. P.* "Yet still I have some difficulties as to the manner in which this truth is treated by the sacred penmen. If it be so very important, how happens it that they have not made it more prominent, and pressed it upon our attention in every page. I can cite a dozen texts in proof of our redemption for one that respects original sin.

*Sir F. S.* "It is true, and the circumstance deserves attention. I will tell you the solution which has occurred to me, and you will adopt or reject it as you think best. The three leading doctrines of Christianity are, man's fall and corruption, his redemption by the death of Jesus our Saviour, and the sanctifying influences of the Spirit on our hearts. Now, of these it may be remarked, that the second is a truth of so peculiar a nature, that we never should have even suspected it without revelation, and even when known, we learn nothing more respecting it by watching the motions of our own hearts, or observing on the world around us. The third also would hardly have been reached by our uninstructed reason; but when once we have ascertained this truth in the general, much may be discovered respecting the operations of grace, by a careful regard to our religious experiences. The first is so far different from the other two, that it might have been

proved to a high degree of probability without the aid of revelation; and, in this branch of knowledge, we are capable of making a vast progress by serious self-examination. Now, with these mementos before us, let us open the Bible. We find Jesus Christ in every page; promised, prefigured, foretold. In him the Patriarchs trusted; in him was the law fulfilled; "to him bore all the Prophets witness." The doctrine of redemption could be learned only from Revelation, and it is taught abundantly. The nature of spiritual influences is also frequently insisted on and explained; yet less frequently than the former truth. Here experimental religion may aid us; and we are left in part to seek our information from that source. Only so much is told, as may remove all doubt respecting the certainty of this tenet, and also save us, if we are willing to be saved, from dangerous and enthusiastic notions concerning it. Lastly, original sin is plainly stated in many parts of Holy Writ, and assumed through the whole tenor of Scripture. Our redemption necessarily implies it. But the texts, in which it is expressly predicated, do not recur frequently. Much is left to our own industry. The same exercises, which are necessary to increase our knowledge of this doctrine, are necessary also to our advancement in holiness. It was needless therefore that it should be more distinctly expounded. It might even have been worse than unprofitable. If the discipline by which we seek information in this matter is beneficial, to have been relieved from the necessity of thus seeking it, must probably have been hurtful.

*Mr. P.* "I confess I think your mode of explaining the difficulty not irrational. But may it not be presumptuous, in us, to attempt penetrating into the councils of the Most High?"

*(To be concluded in our next.)*

## MISCELLANEOUS.

REVIEW OF THE REIGN OF GEORGE III.  
No. VII.Sed cantet potius, quam totum pervolet  
orbem

Audax.

JUVENAL VI. 597.

THE political changes which happened on the continent, during the years that succeeded the peace of 1763, were not in general very important. We must except however two events of a nature highly interesting; the annexation of Corsica to the crown of France, and the fall of the Jesuits. The first I shall touch lightly. The second deserves a more attentive consideration.

Corsica, formerly dependent on the republic of Genoa, had, for some time prior to the period under review, resisted the domination of her old masters. The state of Genoa was become weak, while the island daily grew in strength and civilization. As early as the year 1755, the celebrated Paoli was elected general of her forces; and his vigour and conduct would probably have effected the complete emancipation of his countrymen, had not his efforts been thwarted by extraneous circumstances, which he was unable to control. France, always alive to her interests, saw, in this distraction, an opportunity of acquiring a valuable province at a very cheap rate. Genoa was not unwilling to alien for a moderate consideration the sovereignty of an island only nominally her own. The bargain therefore was soon made, and Corsica, with her unfortunate inhabitants, transferred to a power whose strength made resistance desperate. The gallant exertions of Paoli and his little band of patriots, in defence of their native rights, might well kindle the generous enthusiasm of a poet or orator, but history, of necessity, unimpassioned, and occupied

upon larger objects, can bestow but a passing testimony of regret, simply adding, that their efforts were unsuccessful. The island was soon overrun, and the unfortunate hero compelled to seek his safety in exile. He passed into Italy, and afterwards took refuge in Great Britain, the fit asylum of persecuted virtue. A pension was settled upon him, and he spent the remainder of his years in this country, venerated for his early sufferings, his talents, and literary attainments. This accession of territory to France was acquired under the administration of the Duke de Choiseul; and it appears to have given no umbrage to the other European powers. The celebrated Rousseau was alone offended. He had proposed to become the legislator of Corsica, and could not brook an invasion of his rights, even by his most Christian Majesty. The philosopher's vanity might have found some consolation in the reflexion which the son of Anchises suggests to his fallen enemy, "*Æneæ dextrâ cadis*\*."

The other event, to which I have alluded, is of a nature so interesting, that I propose to dedicate to it the residue of this paper. My readers I believe will rather lament, that the limits which can be allotted for it are so small, than blame me for suspending awhile the general narrative, in order to prosecute this inquiry.

The expulsion and final suppression of the Jesuits happened about the year 1767. Let us survey with a rapid glance the history, constitution, policy, and overthrow of this most singular and enterprising order †.

\* See Marmontel's Life.

† If any of my readers wish for more detailed information on this subject, it may be collected at a very cheap rate from Monsieur



The society of Jesus was first established by Ignatius Loyola, in 1540. Its founder was a wild fanatic, who had been wounded at the siege of Pampeluna, and appears to have gone mad during his confinement\*. He applied to Paul the Third, the then reigning Pontiff, to sanction his proposed institution; but the request was at first refused. Ignatius then engaged, that his followers should take an oath of implicit obedience to the Pope, binding themselves to go whithersoever he should command, without requiring any support from the Holy See. This lure was irresistible. Paul probably foresaw nothing of the power afterwards to be derived from the services of this nascent order, but he knew that he could not lose by multiplying his servants. Though constitutionally cautious, he thought he might adventure a throw, if the dice were loaded. Paul therefore confirmed the institution of the Jesuits by his bull, granted ample privileges to the members of the society, and appointed Loyola to be their first general. The progress of the new order was for some time slow. Charles the Fifth gave them no encouragement, and the universities of France resisted their introduction into that kingdom. It is probable that to these obstacles they were in a great degree indebted for the strength and consideration they afterwards attained. Being obliged to find resources within themselves, they sedulously cultivated all those talents which could render them useful, and thus lead them gradually on to power. Neither were they

disconcerted by opposition. Pursuing always the same system, and pursuing it with unwearied perseverance, they succeeded at length in establishing themselves in France (where they were always obnoxious to the parliament and universities, the great depositaries of power and learning) as well as in every other Catholic kingdom. Not content to be merely tolerated, they laboured assiduously to recommend themselves as the instructors of youth; and, by constant activity, and industrious attention to qualify themselves properly for the duties of education, were enabled at last almost entirely to expel their adversaries from that important station. Animated by success, they aspired yet further, and found means to become the spiritual directors of a large portion of the higher ranks in all the Catholic communities. At length they established themselves in most of those courts which were attached to the Papal faith, and became the confessors, and, not unfrequently, the guides and ministers, of superstitious princes. What were the advantages they derived from such situations we may guess, from the influence which the fathers Le Tellier and Peters possessed over the minds of Lewis the Fourteenth and James the Second.

Besides the dominion thus acquired over the minds of men, the Jesuits possessed other very considerable sources of authority. Their missionaries were spread over both the Indies; and, in China, these fathers were admitted to the court, and possessed in some degree the confidence of the Emperor. This dispersion of the society enabled them to carry on several branches of commerce on a large scale, and with great profit. They had taken indeed, in common with all other professed orders, the vow of poverty; but vows imposed on Jesuitism were bands of withe to shackle a giant, and this inconvenient restriction was disregarded. Under the specious pretext of promoting the success of

D'Alembert's little narrative of the destruction of the Jesuits; the account given of their establishment by Dr. Robertson, in his history of Charles the Fifth, vol. 3; and a short view of their polity in Paraguay, which may be found in the first volume of the *European Settlements in America*, usually attributed to Mr. Burke. The greater part of my facts are drawn from these writers.

\* See Robertson, *Charles the Fifth*, vol. ii, p. 192.

their missions, they obtained a licence from the court of Rome to trade with the nations they laboured to convert. These commercial enterprizes, though they ultimately accelerated their ruin, proved during a century and an half a source of great wealth and consideration. Such was the growth of this active and prosperous society, that in the year 1710, it consisted of 20,000 members; and they were possessed of twenty-four professed houses, fifty-nine houses of probation, 340 residencies, 612 colleges, 200 missions, and 150 seminaries and boarding schools.

But the most brilliant and most extraordinary enterprize which was undertaken by these fathers remains yet to be noticed. I mean their establishment in Paraguay. The accounts of this singular commonwealth are said to be contradictory, and it cannot be denied that the narratives of the Jesuits are liable to some suspicion. Yet, after allowing every abatement which the most sceptical enquirer can demand, there will remain enough in the history of that state to excite our astonishment and justify our applause. It was about the middle of the 17th century, that the Jesuits obtained leave from the court of Madrid to settle themselves in South America, within certain limits, free from the jurisdiction or interference of the Spanish governors. In the quarter allotted them, which lay between La Plata and Potosi, they commenced their labours, by gathering together about fifty families of wandering Indians, whom they converted and settled in a small township. This was the nucleus of their new creation, the center towards which the surrounding and scattered particles of barbarism gravitated. By a wise policy and unwearied perseverance, the fathers gradually persuaded many neighbouring tribes to adopt their religion, and submit to their authority; till at last they formed a potent and well organised society, consisting, it is said, of

300,000 families. Over these they exercised a mild and patriarchal government. Their subjects were docile and grateful. They lived in towns, were regularly clad, laboured in agriculture, and exercised manufactures. Industry was universal, but wealth and want equally unknown. Yet by degrees even the elegant arts began to appear, and an army of 60,000 men was embodied, armed, and disciplined. The forms of the executive authority were simple, the whole country being divided into forty-seven districts, in each of which a Jesuit presided. Indian magistrates were settled in each town, who, like the Cadis in the East, were the inferior ministers of justice. But punishments were rare and peculiarly mild. In order to perpetuate this happy system of polity, the Jesuits were very jealous of admitting strangers into their community, and prohibited their subjects from learning any language, except a native dialect, which they laboured to improve and erect into a standard. If Mr. Burke's testimony may be credited, who was both inquisitive and impartial, the Indians of Paraguay were, under the government of the Jesuits, an innocent and happy people, civilized without being corrupted, and (which is at least equally rare) yielding with entire contentment the most perfect and systematic subjection. The government however to which they submitted, though absolute, was mild and equitable. Their masters were their benefactors, from whom they received religion and morals, knowledge and civilization, the means of innocent enjoyment here, and the hope of happiness hereafter. Philosophy little suspected that the fairest specimens of society should be found at last among a convention of American Indians, governed despotically by a few Romish priests, the emissaries of an order remarkable for bigotry in their speculative opinions, and unpardonable laxity in their practical tenets. Yet if that



country be the most enviable, whose vices and miseries are the least, in proportion to its extent and population, I know of no nation, either ancient or modern, that can dispute the palm with the commonwealth of Paraguay.

But, though the progress of the Jesuits was in the main prosperous, and their power at all times formidable, the flow of their prosperity was by no means uninterrupted. Scarcely had they effected their establishment in France, in defiance of the parliaments and universities, when the fanaticism of one of their scholars endangered their very existence. Chastel, a pupil of the new society, attempted the life of Henry the Fourth; and Guignard, one of their members, was convicted of having composed writings favourable to regicide. The parliaments seized the favourable moment, and banished the Jesuits the kingdom. In the provinces of Bourdeaux and Toulouse only were they spared; but here the fathers found a rallying point, and by the activity of their intrigues in every quarter, within a few years obtained their re-establishment. Henry even patronised this dangerous sect, selected one of their number for his confessor, and presented them with the magnificent college of La Fleche. Perhaps he was willing to court men whom he had reason to dread; perhaps he found their flexible system of casuistry not ill accommodated to his licentious habits.

Louis the Thirteenth, and his celebrated minister, were disposed to favour the Jesuits, whose literary exertions they respected. But it was under the reign of his successor that they reached the height of their opulence and authority. The fathers La Chaise and Le Tellier, successively confessors to the king, were of this order, and advanced its interests, with that fidelity and energy for which its members have been ever remarkable. The Jesuits obtained the direction of various ecclesiastical seminaries.

CHRIST. OBSERV. No. 71.

They established new colleges. They persecuted the Protestants. They oppressed the Jansenists. Father Le Tellier, who, as Mr. Burke has said of Laud, "with talents hardly equal to the direction of a college, was called to the government of a kingdom," carried on his projects with so blind and fiery a zeal, that one of the Jesuits said of him, "He drives at such a rate, that he will overturn us;" a just prediction, though the author probably did not live to see it verified. After the revocation of the edict of Nantz, which, whatever may be urged by the eulogists of Louis \*, has left a stain of the deepest dye on his memory, the royal confessor proceeded to the destruction of the celebrated college and convent of Port Royal, not a stone of which was left standing. "The great Æmathan conqueror, bad spare the house of Pandarus, whose temple and tower went to the ground;" and it might have been hoped that the fame of Pascal, Arnauld, Nichole, and Racine; the remembrance of what had been done in grammar, in logic, in so many branches of literature and science, would have saved this honoured seminary from destruction, under a prince whose boast it was to be the patron of every art and accomplishment that can give dignity to human nature. But nothing is so tasteless as religious bigotry. Le Tellier knew of no merits which could expiate the crime of Jansenism. The college perished; but before its fall a death blow was given to its enemy. In the height of his glory, while proudly soaring aloft, a shaft of deadly venom reached him, and though he still held on a bold career, the poison hung about his heart, and brought him to the earth at last. Before Port Royal fell, the *Provincial Letters* had been published. In this masterpiece, which Boileau preferred before every other work in the French

\* See preface a la Duchesse de la Valere par Madame Genlis.

tongue, Pascal has ridiculed with inimitable grace and pleasantry, both the quibbling morality and unintelligible metaphysics of the Jesuists. M. D'Alembert has observed of it, that although composed at a time when the language was very imperfectly formed, not a single word has become obsolete. The author seems to have anticipated that perfectness of expression and composition, which prevailed an hundred years afterwards. But what is there in science, literature, or religion, to which Pascal was unequal? The Provincial Letters were universally read and admired, and their celebrity has been as durable as it was brilliant. Their influence therefore must have been proportionally extensive, nor can we doubt that this production contributed more largely to the overthrow of the formidable body against which it was directed, than all the efforts of the parliaments, and vehemence of the oppressed Jansenists. Power which is sustained by opinion can be dethroned only by undermining the basis on which it rests.

Though the Jesuists felt the force of the attack, they had no suspicion that their safety could be endangered by it. Nor indeed were its effects visible for a considerable period. Father Le Tellier, with his characteristic violence, not long after the destruction of Port Royal, procured the promulgation of the bull *Unigenitus* \*. This papal rescript was directed against the Jansenists, being in truth a condemnation of all their avowed doctrines. It pro-

\* There is a *bon mot* mentioned respecting this bull which is worth recording. Louis the Fourteenth was very anxious that it should be approved by the Bishops, and by force or address at length obtained forty subscriptions. Nine recusants however still remained; and Louis one day expressed to his daughter the anxiety he felt to see an uniformity in the Episcopal corps. "That is very easy" (said she) "you need only order the forty acceptants to be of the opinion of the nine others."

duced the most violent heats throughout France, and threatened very fatal consequences. Happily Louis the Fourteenth died before Jansenism was extirpated, and father Le Tellier was exiled to La Fleche.

The Duke of Orleans, the "godless regent," who succeeded, cared neither for the Jesuists nor their opponents. He and his minister Dubois would have deemed it folly to concern themselves with theological disputes. They were Atheists, or at least Pyrrhonians, and they termed their indifference philosophy; forgetting the truth which Dr. Paley has justly noted, that the silliest phantasy by which the silliest fanatic ever attempted to propitiate heaven, and provide for his well-being hereafter, is more rational than a supine indifference about futurity. Under the reign of Louis the Fifteenth, the Jesuists recovered in part their influence at court. They retained it during many years; and even Fleury, who though he paid some regard to religion, considered it perhaps too much as a state engine, treated them with civility notwithstanding his known partiality to a different order \*. "The Jesuists are excellent servants" (said he) "though bad masters."

In the mean time the bull *Unigenitus*, which had slept awhile, occasioned serious agitations. It had always been strenuously resisted by the parliaments, who, though they had been persuaded to register its acceptance, pronounced it contrary to the constitution of the kingdom. Attempts were made, under the sanction of this bull, to treat the Jansenists as heretics. The sacraments were refused them. This persecution produced violent clamours. The beds of justice sided with the Jansenists, the court protected their oppressors, and the leaders of each party were exiled in their turns. At length the King imposed a general silence on the disputants (which nobody observed) and referred the

\* The Salpicians.



matter to his holiness. Benedict the Fourteenth, hated and despised the Jesuits, but he was a Pope, and the bull had been promulgated by one of his *infallible* predecessors. He confirmed its authority, declaring, however, that the Jansenists ought not to be excluded from the sacraments. This qualified condemnation the persecuted party considered as a triumph. The odium which the Jesuits had drawn upon themselves by the intolerant spirit they evinced certainly accelerated their ruin.

Two other circumstances hastened that issue. The society fell into discredit at court, in consequence of an extraordinary and unseasonable nicety in morals. They refused, it is said, to undertake the spiritual guidance of Madame de la Pompadour. This scruple probably was rather political than religious. A new and formidable enemy also was roused by neediness aggression. At a time when the strength of the Jesuits was evidently wasted, they imprudently attacked the authors of the Encyclopedia. The philosophers were instantly embodied against them. These gentlemen had hitherto only laughed in secret, but their maxim was, "Caveat qui me tangit." The pen was drawn. Voltaire exerted his terrible powers of ridicule, and finished the grotesque piece of which the masterly hand of Pascal had sketched an outline. The fathers were fairly laughed down, and their power was already at a low ebb, when the war of fifty-six broke out, which occasioned the famous lawsuit that led to their ruin. The circumstances which attended this contest, I shall relate presently. In the meantime let us take a view of the nature of that constitution, which rendered the order so formidable, as well as the maxims of policy by which their interests were advanced and protected.

(*To be continued.*)

*To the Editor of the Christian Observer.*

It is not very uncommon to speak of a nation under the figure of an individual. We hear of the *body politic*; of the *head* and *heart* of the state; of the *infancy* and *decrepitude* of society; together with many ingenious puns about the *constitution*, &c.; to say nothing of the old Roman fable about the stomach and the members. I must acknowledge, I am in general rather tired of all this metaphorical confusion; but yet there is one shape in which the figure in question sometimes appears, that strikes me as worthy of more notice than it has commonly received. "*The poor are the feet of society.*" This is, I believe, an old saying; I can trace it back as far as the reign of Queen Elizabeth, and I doubt not but Mr. Chalmers or Mr. Malone could trace it farther. But without perplexing ourselves with the heraldry of the thing, I think it not impossible to draw from this simple metaphor some useful instruction.

I doubt whether there are many among the rich and the great, who do not very clearly perceive some of the points in which the lower classes of society may be compared to the lower extremities of the human body. "They are *undermost*, and ought to be so. They *were made* for us to walk upon. They *must* occasionally be content with wading through mud and dirt, making as much impression as they can on sharp stones or gravel, impinging against an obstinate log, or cooling themselves in a foot's depth of snow. What could be more preposterous than for a respectable gentleman to turn into an *antipode* with the lower orders uppermost, or even to walk on all fours on the plan of equality? The latter plan might answer, perhaps, when *society was in its infancy*, and had not yet learned the perfect use of all its members; but it is long since we came out of petticoats. The feet are very well cased in worsted and leather, and they

should know their proper place; and if, through the failure of their covering, they occasionally happen to come a little closer into contact with the bare ground than is quite comfortable, why, it only makes them the hardier."

Now there is some truth in all this; and I heartily wish the poor were a little more accustomed to reflect on that ordinance of nature, or, to speak sense, of Providence, which has placed them in a situation comparatively humble, but by no means destitute of many comforts and blessings. While man is man, his hands, his feet, all his members must submit to perform the functions respectively allotted to them. If he moves from place to place, he must not aspire to do so after the fashion of the deities of the classic poets, or Milton's angels,

" ——— Smooth sliding without step."

His feet are for use, not for shew. It is the same with those of human society. But at the same time, I do not like to hear much said against the discontent of the poor, and about their duties, by those who are apt to forget certain other particulars, in which the inferior classes of the community resemble the inferior part of the human frame quite as much as in their humble station, and their obligation to carry about the rest of the body.

I hear, for example, some persons perpetually describing the poor as the incumbrance and plague of society, without recollecting the services which society derives from them. You, Mr. Editor, are not, I believe, very friendly to the poor-laws; at least I collect so much from your review of Mr. Whitbread's bill. For my part, I do not at all understand the subject; but, whatever may be your opinion on it, you will agree with me that nothing can be more offensive than to hear men complain with you of the inconveniences of the poor-rates, who do not with you recommend the instruction of the poor, or even

think of their comforts. "What a dreadful burden," it is said, "are these poor! Only consider what a vast charge they annually entail on the community. *Poor's rates—so many millions: Hospitals—so many more: Voluntary Charity—not much less: Gaols, Bridewells, &c. incalculable!*" Such are the exclamations of many who never take the trouble to reflect on the innumerable hands that are busily employed, in the service of the idle and luxurious part of society, at the very moment that they are indulging in their peevish and unfeeling complaints. While I am thus writing to you, how many labours are going forward on our account, to which you and I should be totally unequal! How many ploughs and spades are warning the surface of the earth to provide for our future sustenance! How many hammers, saws, and hatchets, are in motion to secure to us those conveniences of furniture without which, we should be reduced to make the ground our table and our couch! How many shuttles and wheels are at work, to furnish us with the means of fencing ourselves against the inclemency of this northern climate! What skill of dyers and fullers is bestowed on turning these necessary fences of our bodies into ornaments grateful to the eye! How many sinews are exerting themselves early and late to prepare the habitations or the vehicles of the wealthy and the noble! How are our timber-yards and roperies swarming with the hum of labour, that England may still be able to continue, on her favourite element, the battle of her liberties, and of the rights and independence of human nature itself!

How ridiculous it would be, Sir, if a labouring man were to complain of the dreadful expences of his feet? I believe we should laugh, if we found him summing up his grievances in this respect, from year to year, and throwing them into something of the following form.



"Account current of the sundry heavy charges and disbursements to which I am subject by the misfortune of having feet.

| An. 1806.                                                                                              | s. | d. |
|--------------------------------------------------------------------------------------------------------|----|----|
| For a pair strong upper leathers .....                                                                 | 3  | 0  |
| Item, For two pair soles .....                                                                         | 4  | 0  |
| Item, For a quarter hundred of nails .....                                                             | 0  | 1  |
| Item, For two pair of strong worsted stockings.....                                                    | 4  | 0  |
| Item, For a drop of ointment to rub my feet after having been chafed with being put in the stocks..... | 0  | 9  |

Total... 11 10."

It is a very common observation, that *if the feet are warm, the whole body is warm*. The blood, to circulate briskly through the extremities, must circulate briskly all the way from the heart. In like manner, a society where the poor are *well-off*, by which I mean well-clothed, well-fed, and well-educated, (and I believe all the three must go together,) is well off as a whole. *Expede Herculem*. I wish we reflected a little oftener on the close connection between the comforts of the lower ranks and those of the higher. Mere selfishness would then make us a little more attentive to the welfare of our humble brethren than we are. It is true, we give our money freely enough, when we are requested to do so; but how few cast a thought on those real objects of benevolence, who cannot work, and do not beg! How few bestow their charity on the *immortal* part of the poor!

I am not fond of running parallels too far. Very few allegories will hold completely; and indeed, no wonder; for, if two things were exactly alike in every respect, they would turn out to be one and the same thing. Yet, Mr. Editor, it might be amusing to continue this figure of the feet of society, so far as to observe, in what state we find the *feet* of the various communities upon earth. I have neither time nor leisure for this observation; but I

just make a beginning, and leave it to others to complete the sketch.

To say nothing of the numerous uncivilized tribes who run about the world *barefooted*, let us remark the lamentable state of China. Mr. Barrow informs us how miserably the feet of China are circumstanced. They are by nature remarkably large and spreading; but, from an averseness to the company of her neighbours, or to any communication with them, she is so determined to keep at home, that she has pinched up her unfortunate feet into half their natural dimensions, and then has the folly and vanity to think this distortion the very flower of beauty and glory of the world.

The French people was formerly a great dancer. Its feet were remarkably well drilled, and uncommonly nimble, although not a little pinched and squeezed in order to give the body an air of lightness and symmetry. They danced, however, and cut and shuffled in a very wonderful way, till, all on a sudden, they danced themselves into the air, and changed situations with the head. It being impossible for them to continue long in this unnatural state, they have now returned into their proper place, but have entirely lost their skill in the *chassée*, and are now fenced with leather and lead, and unremittingly employed in dealing very heavy *coups de pied* on all their neighbours.

But you will be most interested in the case of our old, amusing, and, on the whole, worthy friend, John Bull. John's feet are certainly not altogether in the best state; but the misfortune is, that though some of his friends and advisers have told him this, John will not half believe it. The reason of his not half believing it, as I am told, is this; that John is certainly in the state of the celebrated Mr. Daniel Lambert, the middle region of whose body has by good cheer been so enormously increased, that he has not been able to see his feet for a great number of years. John, therefore, though he

feels his feet a little ailing, yet, never seeing them, laughs at his best friends for telling him that he has got a touch of the gout.

One thing, however, that has made John so unbelieving, is, that all his advisers have by no means been agreed in pronouncing on the nature of his disorder. A few years ago, some doctors assured him, that his feet had got *inflamed and mortified* by being always *undermost*, and advised him to try a slight change of posture, by seeing how he could walk on his head. John was at first a little tickled by this fancy, for he is an odd fellow, and was half thinking of making the experiment; but soon bethinking himself, he fell into a violent passion at these doctors, and, instead of taking their advice, employed his feet only in stamping at them and kicking them out of his house. Some other quacks tell John, that the whole cause of this indisposition in the feet is his childish fondness for being a soldier; that he hurts them extremely by marching about, and especially by the *stocks* which he is always using in order to make him a grand figure for the ranks; and that he had better keep to his farming and his dairy, and leave bombs and cannons to take care of themselves. “*The stocks* may be very fine things for you, John, (they say), but what will become of your poor feet?” “Thank you, gentlemen,” (says John), “but if I leave off being a soldier, and so get clapped into a ton weight of irons by this spitfire Bony, what will become of my poor feet then?”

The truth is, as I have said, John has certainly a little gout flying about him, owing to too much good living, and taking too little care of his feet. Let us hope, however, that he will soon see the necessity of following the advice of his good friends, who tell him the real state of the case, and warn him, that “whereas the example of his sister Peggy in the north shews how useful it is to live moderately, take

moderate exercise, and look to the state of the feet, he had better follow her example.”

I am, Sir, yours,

PEDES.

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As the interest excited by the comet, which has lately appeared amongst us, might cease before the end of another month, we are tempted to insert, in our present number, the two following articles, which have a reference to that object, although they will give a disproportionate extent to the miscellaneous department of our work. The deplorable case of the writer of the first letter, we recommend to the compassionate consideration of our philosophical readers. The second communication is intended for those who are not philosophers.

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DEAR MR. CHRISTIAN,

I hope you'll forgive a poor simple woman for troubling you; but indeed, indeed, it's a matter of great import, and I can't sleep o'nights for thinking of it; and that husband of mine won't answer me never a word to all my inquiries. There he sits observing and observing (as he calls it) and don't mind my fright for a farthing, and so I thought I'd ask you about it, for they say as how you're an observer too, and I'm sure I'm frightened almost into a qualm.

Do you know, Sir, my poor husband, ay! and he's a dear good man for all that, but, as I was saying, my husband is a bit of an astronomer, and he's partially fond of perspective, and he told me, last Saturday was a se'nnight, that he had seen a great hole in Saturn's ring, so big that you might put your hand through it; wherewithal I thought he was crazy, for you know, Mr. Christian, a ring was never meant to put your hand through. But that was'nt what I meant to say neither, (but I do think my poor head is shaken into I don't know what, for I can't remember any thing)



it's the comet, Mr. Christian, it's the comet : dear me ! what will become of us ? Do you know they say it's to carry us all off—ay ! that's for certain, for I heard Mrs. Turnum tell her maid so last Tuesday as she was getting into the Hoxton stage. “ No, (says she) Sally, no, don't buy any new stays, for my old ones will last me till April, and—it will be all over before then.” And so she shook her head and looked as much as to say, “ it's very bad, to be sure, but I know all about it.” So I did not like to trouble her with questions, because she's rather high. But I thought I'd know the worst of it ; so I seemed as I'd take no notice (though I was all in a tremor, for I thought it must be the comet she was thinking of) and presently afterwards I pops my head out of the coach window, and says, in a sort of a half voice, “ there it is for certain,” and then Mrs. Turnum looked, and she saw it, and do you know she fetched such a deep sigh, I fell all over into a quaver.—Now, when I got home, I thought I'd ask my oaf of a husband whether he'd heard the news, for he's always a picking out some mischief or another, (and I'm sure I wish he'd mind his business instead of taking to the stars so, for he has'nt made a pair of spectacles this fortnight) and what do you think, Sir ? He looked at me (oh, me ! it goes to my heart to think of it) and he said, “ ah Dinah ! 'tis true, the fatal hour approaches, foretold in vain, in vain prognosticated ; it comes, it comes, vast, fiery, and excentric.” Whereupon, as I saw he was getting into his tantrums, I thought I'd pluck up a little spirit. “ What a plague,” says I, “ have we to do with it ? This comes of your reflecting glasses, as you call them ; I am sure I wish you'd reflect a little more upon your condition, and not leave your wife and children to starve with your star-gazing.” But no, Sir, it would not do, and off he went into an oration, and said as how this great bearded star was to

meet our poor earth in some plain or another, and carry us off in its tail away beyond Jupiter. And then off he bangs to his telescope, and has been as mum as a cat ever since.

Now, Sir, do tell me if you've observed any thing about it, for I can't but think it would be very bad with us if this was to happen ; though for that matter, if we could but be carried far enough, so that my husband might give over looking for stars, I do think it would save us from coming upon the parish ; for he raves so about them, and talks of their scents and battleaxes, and sighings, and conjunctions, and consternations—I am sure it makes me wild to hear him. I hope, Sir, at the least you'll have the charity to send me an answer to this, and tell me when we are to begin this long journey, and whereabouts you think we may be going, and whether this great comet is really alive or not ; for I've heard my husband say something about its *feeling*, and how its returning that way, but won't come there for a great while. I'm sure I don't know what to believe, I hear such strange things about it ; but if he has any *feeling* at all, I hope he wont do us so much mischief as they talk of. However, I rely on it, that you will tell all you know in pity to a poor woman who is likely soon to go either to Bedlam or the workhouse. So will you everlastingly oblige your's till death,

Pickering Street,      DINAH DOLEFUL.  
Homerton.

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#### SOME ACCOUNT OF THE NATURE OF COMETS.

Comets are opaque, spherical, and solid bodies, like the planets ; they are enlightened by the sun, and perform revolutions round him in elliptical orbits, which have the sun in one of their foci. They are called comets from their generally having a long tail, somewhat resembling hair. They are very nu-

merous, no fewer than 450 being supposed to belong to our solar system. When they appear, they come in a direct line towards the sun, and after being lost for some time in his light, they generally fly off on the other side as fast as they came, projecting a much brighter tail than when they were advancing; till getting daily at a farther distance, they gradually lose their splendor, and at last wholly disappear. Their apparent magnitude is very different, sometimes appearing of the size of fixed stars, at other times being as large as Venus, or even as the Sun or Moon. They appear to be surrounded with atmospheres of a prodigious size, often rising ten times higher than the nucleus or body of the comet, and they have often different phases like the moon. The tails of comets are supposed to be owing to the heat of the sun: they grow larger as they approach, and shorten as they recede from that luminary.

Of all the heavenly bodies, comets have given rise to the greatest variety of conjectures. They have in all ages been matter of terror to the vulgar, who have regarded them as evil omens, forerunners of war, &c. and supposed them to have different degrees of malignity according to the shape they assumed of a beam, a sword, a spear, &c. It was long before any rational hypothesis was formed respecting them. Even Kepler indulged the strange conceit, that the planets were huge animals, which swam round the sun by means of fins, acting on the æthereal fluid; and that the comets were monstrous and uncommon animals, generated in the celestial spaces; and he endeavoured to explain how the air engendered them. John Bodin, a learned man of France in the 16th century, maintained that they are spirits or genii, like those mentioned in the Mahometan fables. It was Sir Isaac Newton who first clearly ascertained them to be a kind of planets, which

move in very eccentric ellipses, and it appears since to have been determined that the revolutions of many of them are periodical, varying from 60 or 70 to 500 or 600 years.

The most generally received opinion respecting the tails of comets is, that they are streams of electric matter of the same nature with the Aurora Borealis, which they resemble in many of its remarkable phenomena. For instance, the light of the smallest star, in coming to us through the immense thickness of a comet's tail, does not suffer the least diminution. Dr. Hamilton, of Dublin, who invented this hypothesis, supposes the comets to be of use in bringing back to the planets the electric fluid which is continually discharged from the higher regions of their atmosphere. This opinion differs from that of Sir Isaac Newton, who supposed the tail of a comet to be a very thin vapour, which the head sends out by reason of its heat. There are, however, phenomena which cannot be satisfactorily solved on either of these hypotheses.

The velocity of comets is prodigious. One was observed at Palermo in July 1770, which, in twenty-four hours, described an arch in the heavens of upwards of fifty degrees. Supposing it therefore as far distant as the sun, it must have moved at the rate of upwards of sixty millions of miles in a day.

The distance of comets may be known from their parallax. That of 1577 was found to be about 840,000 miles distant from the earth.

Sir Isaac Newton thinks that one use of the comets is to furnish fire for the sun, into which they are frequently absorbed, and which would otherwise be in danger of wasting from the continual emission of light; and he conceives that comets are also necessary for preserving and re-supplying the water and moisture of the planets, so necessary to vegetation. And it is maintained by some observers, in confirmation of Sir Isaac's hypothesis, that there are many comets only seen in their



approach to the sun, toward which they tend with astonishing velocity, and that they never afterwards re-appear.

It is not impossible, that in the course of ages, a comet may actually meet one of the planets, the earth for instance. The effect of such a meeting must be dreadful. The shock and the deluge consequent upon it must destroy all the works of man, and reduce the earth to its original chaos. Some indeed have supposed that the immediate cause of the universal deluge in the time of Noah was the near approach of a comet, forcing the sea to desert its bed, and overflow the equatorial regions; and that the same or some other comet coming near the earth when heated in an intense degree in its perihelion \*, will be the instru-

\* According to Sir Isaac Newton's calculations, the heat of the comet of 1680

mental cause of the general conflagration foretold in the Sacred Writings.

What an astonishing display of the divine power and magnificence does this short sketch present to our view. While we contemplate it, may we feel our own nothingness, and the stupendous extent of that mercy which led Him, whose hand formed and projected these wonderful bodies, and who guides them in their orbits, to divest himself of his glory, to suffer and bleed, and die for us. "O the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

S.

was 2,000 times greater than red hot iron.

## REVIEW OF NEW PUBLICATIONS.

*The Rule and Exercises of Holy Living: in which are described the Means and Instruments of obtaining every Virtue, and the Remedies against every Vice, and Considerations serving to the resisting all Temptations. Together with Prayers containing the whole Duty of a Christian, and the Parts of Devotion fitted for all Occasions, and furnished for all Necessities.* Twenty-seventh Edition. By JER. TAYLOR, D. D. Chaplain in Ordinary to King Charles the First. The Rev. THOMAS THIRLWALL, M. A. Editor. London. Longman and Co. 1807. 8vo. pp. xix. and 378. Price 7s.

THIS is a book, which, in a former age, was considered as essential to the completeness of a devotional library. In succeeding times it has been censured and neglected, either as practically too austere, or,

in respect to doctrine, defective, if not erroneous. We purpose, on this account, to give a more extended view of Bishop Taylor's treatise, than the mere re-publication\* of a work so long, and once so generally known, might otherwise require.

We think the arrangement of the book exceptionable, as the doctrinal part is placed *after* the chapters which unfold and inforce a Christian's moral duties. And this circumstance may explain why those who affix a high and distinct value to the inward, operative, principle of religion in the heart, as the root of all holiness, feel a reluctance to frame their opinions by works of this complexion. They complain

\* Mr. Thirlwall is generally a correct editor; although we observed some typographical errors of importance. Thus; at p. 226, *filial* should be *final*; p. 265, *fruits, suits, &c. &c.*

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that the parts of the system are transposed. And the discovery of this transposition naturally predisposes them to regard with suspicion doctrine which they are compelled to reach by a path thus irregular and circuitous. But let the author speak for himself.

The "*Signs of true Faith*" are (our limits oblige us to select,) "an earnest and vehement prayer: for it is impossible we should heartily believe the things of God, and the glories of the Gospel, and not most importunately desire them. For every thing is desired according to our belief of its excellency and possibility:"—"To be a stranger upon earth in our affections, and to have all our thoughts and principal desires fixed upon the matters of faith, the things of heaven. For if a man were adopted heir to *Cæsar*, he would (if he believed it real and effective) despise the present, and wholly be at court in his father's eye, and his desires would out-run his swiftest speed, and all his thoughts would spend themselves in creating ideas and little phantastic images of his future condition. Now God hath made us heirs of his kingdom, and coheirs with Jesus: if we believed this, we would think, and affect, and study accordingly. But he that rejoices in gain, and his heart dwells in the world, and is espoused to a fair estate, and transported with a light momentary joy, and is afflicted with losses, and amazed with temporal persecutions, and esteems disgrace and poverty in a good cause to be intolerable, this man either hath no inheritance in heaven, or believes none; and believes not that he is adopted to be the Son of God, the heir of eternal glory." "St. James's sign is best. *Shew me thy faith by thy works.* Faith makes the merchant diligent and venturous, and that makes him rich." "It is told us by Christ, '*He that forgives shall be forgiven.*' If we believe this, it is certain we shall forgive our enemies; for none of us all but need and desire to be forgiven. No man can possibly despise or refuse to desire such excellent glories as are revealed to them that are servants of Christ, and yet we do nothing that is commanded us as a condition to obtain them. No man could work a day's labour without faith: but because he believes he shall have his wages at the day's or week's end, he does his duty. But he only believes who does that thing which other men in the like cases do when they believe." "True faith is confident,

and will venture all the world upon the strength of its persuasion. Will you lay your life on it, your estate, your reputation, that the doctrine of JESUS CHRIST is true in every article? Then you have true faith. But he that fears men more than God, believes men more than he believes in God." "Faith, if it be true, living and justifying, cannot be separated from a good life; it works miracles, makes a drunkard sober, a lascivious person become chaste, a covetous man become liberal; it *overcomes the world, it works righteousness*, and makes us diligently to do, and cheerfully to suffer whatsoever God hath placed in our way to heaven."

Among the means of obtaining faith, the Bishop enumerates,

"An humble, willing, and docile mind, or desire to be instructed in the way of God; for persuasion enters like a sunbeam, gently, and without violence; and open but the window, and draw the curtain, and the sun of righteousness will enlighten your darkness." "Remove all prejudice and love to every thing which may be contradicted by faith. *How can ye believe (said Christ) that receive praise one of another?* An unchaste man cannot easily be brought to believe, that without purity he shall never see God. He that loves riches can hardly believe the doctrine of poverty and renunciation of the world: and alms, and martyrdom, and the doctrine of the cross, is folly to him that loves his ease and pleasures. He that hath within him any principle contrary to the doctrines of faith, cannot easily become a disciple." "Avoid all curiosity of inquiry into particulars, and circumstances, and mysteries; for true faith is full of ingenuity and hearty simplicity, free from suspicion, wise, and confident, trusting upon generals, without watching and prying into unnecessary or undiscernible particulars. No man carries his bed into his field, to watch how his corn grows, but believes upon the general order of providence and nature; and at harvest finds himself not deceived." (pp. 215—219.)

Excellent as these remarks are, which are given as characteristic of the doctrine contained in this volume, we suppose, that many religious persons would be tardy in bestowing upon them unqualified commendation, even if the materials of the treatise had been disposed in a more regular order. Nor is this demanded. But the querulous theo-



logian may be reminded, that it is unwise to discard a devotional book, if in the main it accord with the divine word; because it is obvious, that by so doing we relinquish a probable, if not a certain, advantage. It is assumed, that the censor of such a performance comes to the perusal of it, with a judgment armed against error; and if so, he incurs little danger of having that judgment perverted by the comparatively small portion of error, which here and there deforms its general character of excellence.

We confess, that in reading the *Holy Living*, our gratification has been occasionally interrupted by the writer's tendency to deviate from the road which lay in a direct line before him. And sometimes, where he keeps the right path, his progress appears tedious, and uncertain. We would not bind ourselves to prove, that the Bishop is uniformly consistent with himself. It is difficult to assert, that the parts of his system harmonise with each other; though it might be embarrassing to shew that they are absolutely discordant. But shall we be unwilling to reap, because in every third or fourth sheaf a few tares may haply be discovered among the wheat? The husbandman who, under such circumstances, refuses to put in his sickle, will gather but a scanty harvest.

We have often had cause to regret the eagerness and precipitance which some, whom we yet believe to be genuine Christians, manifest in decrying divines whose creed does not exactly agree with their own. A case in point is that of William Law. The *Serious Call* and *Christian Perfection* of this writer, have been in a considerable measure lost to the religious world, by the connection of his name with vitiated Christianity, and with mysticism. Now, whoever reads the above treatises with a mind not resolved to be fastidious, will certainly find instruction of the most important nature, and delivered with great and im-

pressive originality. It is not indeed the author's aim to unfold the doctrine of justification; but to describe at length the practical result of Christian principle, to enforce the nature and necessity of self-denial, to illustrate the vanity and deceitfulness of the world, to point out the folly and final misery of the unthinking, to plead for a life of devotion, and to connect all the hopes and fears of man with that unseen state of being to which he is hastening. It is one thing to aver that Law is a correct divine; another to rate highly his *Serious Call*. And the same may be said with regard to the author of the *Holy Living*. The value we annex to such writers as Taylor and Law (if the names may be coupled) consists in their minute details and lively illustrations of the Christian character, in their anatomy of the human heart, and in their fervid exhortations to the practice of all godliness, especially, it may be added, in the article of self-abasement. The following is part of Bishop Taylor's advice on the subject of humility:

"Humility consists not in railing against thyself, or wearing mean clothes, or going softly and submissively; but in a hearty and real evil or mean opinion of thyself. Believe thyself an unworthy person heartily, as thou believest thyself to be hungry, or poor, or sick, when thou art so." "Whatsoever evil thou sayest of thyself, be content that others should think to be true: and if thou callest thyself fool, be not angry if another say so of thee. For if thou thinkest so truly, all men in the world desire other men to be of their opinion; and he is an hypocrite that accuses himself before others, with an intent not to be believed." "Love to be concealed, and little esteemed; be content to want praise, never being troubled when thou art slighted or undervalued; for thou canst not undervalue thyself, and if thou thinkest so meanly as there is reason, no contempt will seem unreasonable, and therefore it will be very tolerable." "When thou hast said or done any thing for which thou receivest praise or estimation, take it indifferently and return it to God; reflecting upon him as the giver of the gift, or the blesser of the action, or the aid of the de-

sign; and give God thanks for making thee an instrument of his glory, for the benefit of others." "Secure a good name to thyself by living virtuously and humbly; but let this good name be nursed abroad; and never be brought home to look upon it: let others use it for their own advantage; let them speak of it if they please; but do not thou at all use it, but as an instrument to do God glory, and thy neighbour more advantage. Let thy face, like *Moses*, shine to others, but make no looking glasses for thyself." "Take no content in praise when it is offered thee; but let thy rejoicing in God's gift be allayed with fear, lest this good bring thee to evil. Use the praise as you use your pleasure in eating and drinking: if it comes, make it do drudgery—let it serve other ends, and minister to necessities and to caution, lest by pride you lose your just praise which you have deserved; or else by being praised unjustly, you receive shame into yourself with God and wise men." "Never compare thyself with others, unless it be to advance them and to depress thyself. To which purpose we must be sure, in some sense or other, to think ourselves the worst in every company where we come: one is more learned than I am: another is more prudent: a third more honourable: a fourth more chaste: or he is more charitable, or less proud. For the humble man observes their good, and reflects only upon his own vileness; or considers the many evils of himself certainly known to himself, and the ill of others but by uncertain report: or he considers that the evils done by another are out of much infirmity or ignorance, but his own sins are against a clearer light: and if the other had so great helps, he would have done more good and less evil: or he remembers that his old sins before his conversion were greater in the nature of the thing, or in certain circumstances, than the sins of other men." "Make confession of thy sins often to God; and consider what all that evil amounts to which you then charge upon yourself. Look not upon them as scattered in the course of a long life; as, now, intemperate anger, then too full a meal; now, idle talking, and another time impatience: but unite them into one continued representation, and remember that he whose life seems fair, by reason that his faults are scattered at large distances in the several parts of his life, yet if all his errors and follies were articulated against him, the man would seem vicious and

miserable: and possibly this exercise really applied upon thy spirit, may be useful." "The humble man will not judge his brother for the mote in his eye, being more troubled at the beam in his own eye; and is patient and glad to be reproved, because himself hath cast the first stone at himself, and therefore wonders not that others are of his mind." (pp. 99—108.)

Such is the character of Bishop Taylor's Practical Theology. Nor does it require a sagacity and intuition like his, to anticipate the reception which instruction of this sort must meet with, among the bulk of professed Christians. There is many a busy advocate for the doctrine of humility, capable indeed of quoting and dilating to a certain extent, the prayer of the Publican in the parable, who yet never in his "lowest deep," suspected that "lower still" which is exposed to the distant sight by this humble and godly Prelate.

We pass from internal acts of religion to Bishop Taylor's Views of Christian Justice; and transcribe certain of his *Rules and Measures of Justice in Bargaining*. In this commercial nation directions of this kind are never unseasonable.

"In prices of bargaining concerning uncertain merchandizes; you may buy as cheap ordinarily as you can, and sell as dear as you can, so it be, 1. without violence: and 2, when you contract on equal terms with persons in all senses (as to the matter and skill of bargaining) equal to yourself, that is merchants with merchants, wise men with wise men, rich with rich: and 3, when there is no deceit, and no necessity, and no monopoly. For in these cases, viz. when the contractors are equal, and no advantage on either side, both parties are voluntary, and therefore there can be no injustice or wrong to either. But then add also this consideration, that the public be not oppressed by unreasonable and unjust rates: for which the following rules are the best measure. Let your prices be according to that measure of good and evil which is established in the frame and common accounts of the wisest and most merciful men skilled in that manufacture or commodity; and the gain such which without scandal is allowed to persons in all the same circumstances. Let no prices be heightened by the necessity



or unskillfulness of the contractor ; for the first is direct uncharitableness to the person, and injustice in the thing ; (because the man's necessity could not naturally enter into the consideration of the value of the commodity) ; and the other is deceit and oppression. Much less must any man make necessities ; as by engrossing a commodity, by monopoly, by detaining corn, or the like indirect arts ; for such persons are unjust to all single persons with whom in such cases they contract, and oppressive of the public." "In intercourse with others, do not do all which you may lawfully do : but keep something within thy power : and because there is a latitude of gain in buying and selling, take not thou the utmost penny that is lawful, or which thou thinkest so ; for although it be lawful, yet it is not safe ; and he that gains all that he can gain lawfully this year, possibly next year will be tempted to gain something unlawfully. He that sells dearer by reason he sells not for ready money, must increase his price no higher than to make himself recompence for the loss which according to the rules of trade he sustained by his forbearance, according to common computation, reckoning in also the hazard, which he is prudently, warily, and charitably to estimate." (pp. 190, 191.)

A great derivable advantage from the work under consideration, is, that it traces out numberless unnoticed opportunities for the exercise of principle. Whether a man be governed by the common maxims of the world, or by the opinions of an unfinished religion, he seldom takes the trouble to think out what connection may exist between several allowed practices and the rules of unalterable righteousness. Bishop Taylor has thought out the matter for him. It is indeed the proper province of a Christian casuist to employ his studious or pastoral hours not merely, with this prelate, as a *Ductor Dubitantium*\*, but as the reprehender of those who are too indifferent to propose scruples ; and never doubt, because they never think.

We think that the *prayers* in this

\* The title of Bishop Taylor's folio on cases of consciences ; which Mr. Thirkwall asserts to be "the most voluminous and recondite work in casuistry, that is extant." Preface, p. vii.

book, though some passages in them possess an uncommon degree of elevation, are, in our opinion, the least valuable part of its contents. In one of them occur these petitions ; "O holy and purest *Jesus*, who wert pleased to espouse every holy soul, and join it to thee with a holy union and mysterious instruments of religious society and communications ; O fill my soul with religion and desires, holy as the thoughts of cherubim, passionate beyond the love of women ; that I may love thee as much as ever any creature loved thee, even with all my soul, and all my faculties, and all the degrees of every faculty : let me know no loves but those of duty and charity, obedience and devotion ; that I may for ever run after thee, with whom whole kingdoms are in love, and for whose sake queens have died, and at whose feet kings with joy have laid their crowns and sceptres," &c. (p. 162.) But this is an unfavourable specimen. It is selected here to prove that this species of devotional phraseology is not, as some would persuade us, the invention of modern enthusiasts. Its date may indeed be referred to the times of the ancient Church. In this very volume, the following passage from St. Cyprian is first incorporated with the text, and then cited in the note below ; "*Cruci hæremus, sanguinem sugimus, et inter ipsa Redemptoris nostri vulnera figimus linguam.*" (p. 325.) We shall be glad if the Latin veil should hide what may be termed the repulsive coarseness of the African father. But we quote both him and the Bishop of Down and Connor, with any view but that of extenuating their faults. We dismiss the subject with the following extract.

"Do not seek for deliciousness and sensible consolations in the actions of religion, but only regard the duty and the conscience of it. For although in the beginning of religion most frequently, and at some other times irregularly, God complies with our infirmity, and encourages our duty with little overflowings of spiritual joy, and sensible pleasure, and delica-

cies in prayer, so as we seem to feel some little beam of heaven, and great refreshments from the spirit of consolation; yet this is not always safe for us to have, neither safe for us to expect and look for: and when we do, it is apt to make us cool in our inquiries and waitings upon Christ when we want them: it is a running after him, not for the miracles, but for the loaves; not for the wonderful things of God, and the desires of pleasing him, but for the pleasure of pleasing ourselves. And as we must not judge our devotion to be barren or unfruitful when we want the overflowings of joy running over, so neither must we cease for want of them. If our spirits can serve God choosingly and greedily out of pure conscience of our duty, it is better in itself, and more safe to us." (p. 275.)

The *Holy Living* of Bishop Taylor we would recommend with some earnestness to those professors of religion, whose creed appears to be more correct than their practice. If the author has neglected to display with sufficient prominence the method of a sinner's justification, or slightly enforced the necessity of divine grace, or occasionally attributed an undue value to exertions merely human,—even allowing this, it does not follow, that his estimate of the Christian character is mistaken and contracted, so far at least as it bears relation to personal and civil duties. Let then the persons in question regulate their conduct by the author's unbending strictness; or ingenuously concede their purer faith to be less productive than that which they censure.

To such divines as denominate the doctrine of justification by faith only, a mischievous error, and separate a principle from its consequences, we also recommend an attentive perusal of this book. We would ask, whether their professedly cautious and more practical system ensure, or even prescribe, a state of mind so devout and heavenly, or a conduct so severely upright, as its pages inculcate? Do they make any approach to the Bishop's standard? We fear that both they and the persons before referred to, do in effect here reach a point of union.

With dissimilar sentiments on doctrinal topics, each side can complain of austerity; and thus the *Holy Living* is by the otherwise distinct parties alike censured and neglected. If the fear expressed on this subject be premature, we are very willing to hear evidence that it is so; but till that be produced, observation of fact, and the tone of some popular religious treatises, must continue to guide our judgment. At the same time the encouragement given by the Christian world to the republication of forgotten or obsolete divinity is a circumstance extremely favourable to the diffusion of practical godliness. "It affords," says Mr. Thirlwall, "a pleasing presage of the return of vital Christianity." (Pref. p. iii.) Yet let us not be mistaken. Let it not be suspected, that we undervalue one article of *the faith once delivered to the saints*. God forbid, that one jot or tittle of that faith should pass away! Indeed, unless we deceive ourselves, an anxiety to preserve the doctrines of the Gospel pure and incorrupt, is the very cause of our insisting on an universal and steadfast regard to their moral sanctions. If a slothful and suspicious conduct indicate unsettled principles, it may be true on the other hand, that a life invariably blameless denotes a sound faith. *By their fruits ye shall know them*, is the standard by which we are to measure men's pretensions; but it is seldom applied with accuracy.

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*The Clergy of the Establishment vindicated. A Charge delivered to the Clergy of the Diocese of Gloucester, at the Triennial Visitation of that Diocese, in the Year 1807.—By GEORGE ISAAC HUNTINGFORD, D. D. F. R. S. Bishop of Gloucester. London. Hatchard. 1807.*

THE candid design, and the mild spirit, of the amiable Prelate whose charge is now before us, we cannot sufficiently commend. Deeply sensible of the evils of disunion, he



labours to reconcile two differing parties in the church, and to bring them to think more candidly of each other, to treat each other with mutual forbearance and concession, and to act towards each other with mutual good-will. The *Evangelical* party, as it has been styled, he would impress with more favourable views of the clergy at large; and the latter he would prevent from stigmatizing the former with any opprobrious appellations.

It is with real regret that we find ourselves unable fully to allow the validity of all the learned Prelate's reasoning on this subject. Concord in the Church is highly desirable, but the interests of Christian truth are at least equally important; and we must not sacrifice the one from a desire to obtain the other.

The charge which the Bishop first endeavours to repel is, that "*the Clergy do not preach the Gospel*;" a charge, he adds, "of a nature so serious, that it behoves us all to consider well whether it does, or does not, stand on adequate and valid grounds."

We think that the terms which the Bishop uses in stating this accusation, are much too general. That many of the Clergy have been charged with not preaching the Gospel, must be admitted, but that the whole body of the Clergy has been so accused, we have never heard. We allow also that with respect to individuals, the complaint may have been often rashly and falsely preferred; and we see much to blame in the arrogance and presumption of those who often, upon very slight and partial knowledge, will not scruple to charge a clergyman with a criminal ignorance or neglect of his most important duty. To the term itself also, as commonly used, we have several strong objections. But after every candid allowance has been made, we cannot but acknowledge that the style of preaching used by not a few of the Clergy is very defective, and resembles more the lectures of

teachers of Ethics, than the discourses of Ministers of Jesus Christ.

Let us, however, proceed to state the sense in which the Bishop understands and repels the charge.

"If words can convey distinct and exact meaning, it must be allowed that they who do not preach the doctrines of the Gospel, do not preach the Gospel; but that they who do preach the doctrines of the Gospel, do preach the Gospel. To illustrate this position, we proceed to remark, that if in their discourses the Clergy never maintain the doctrine of the Trinity, nor shew the relation in which we stand, and the religious duties we consequently owe to the Son and Holy Spirit; if they never treat of our Lord's incarnation and ministry, passion and death, resurrection and ascension; if on the one hand they never dwell on the justice and holiness of God all perfect; if, on the other hand, they never declare the sinful corruption of man's nature, and thence prove the indispensable necessity of a Redeemer; if they never enforce the obligation of faith in Christ, as a Lawgiver, a Saviour, a Mediator, an Intercessor, a final Judge; if they never awaken men to a serious concern for their souls, by reminding them of a Resurrection and state of eternal Retribution; if they never point out the need of divine grace, nor insist on the duty of habitual and special prayer for obtaining spiritual help; if they never urge observance of the Sacraments as positive institutions not to be neglected; if they never explain the precepts of morality in the extended sense of Christian acceptance; if they never inculcate practical attention to all the commandments, on a principle of obedience to Christ, and as the most infallible test of sincere belief in revealed religion: if on these several topics the Clergy are silent, the most candid indulgence, however reluctant, would be compelled to acknowledge, that the Clergy do not preach the Gospel."

By those who make the charge which the Bishop here repels, the justice of the principle upon which this reasoning is built, would not, we apprehend, be allowed. If the Clergy *never* declare the important doctrines which are here enumerated, undoubtedly, they could not in any sense be said to preach the Gospel; but the inference would not be admitted, that if they *ever*

did declare them, they would therefore be faithful preachers of the Gospel. It is not so much, it would be said, the mere declaration of Christian doctrines which constitutes a true preacher of the Gospel, as the manner and spirit in which they are treated, the analogy and proportion in which they are introduced, the stress which is laid upon them, the application of them to the conscience, the genuine spirit and savour of Christianity which accompanies them. There may be an orthodox statement of the doctrines of Christianity; they may be touched on, each in its regular order, without that Christian cast which pervaded the lessons delivered by the Apostles, flowing from a deep impression of their importance, and communicating an impression equally deep, through the influence of the Spirit, to the minds of their hearers.

That the Clergy in general do not omit to preach the doctrines of the Gospel, the Bishop thus proceeds to prove.

“ That the reverse of all such reprehensible omission is the real state of the case we are justified in presuming on this consideration. The Clergy have entered into a most solemn engagement, not only to study the Scriptures themselves, but also from the Scriptures to instruct the people. Now it is but common justice demanded by their character to affirm of them, that they are men of veracity, who most conscientiously regard the sanctity of a promise. More than this: men they are of reflection, who seriously consider the responsibility attached to their sacred function: Men of discernment, who clearly perceive the powerful efficacy of Christian consolation. Men they are of pious dispositions, who sensibly feel the energetic influence of Christian motives to a life of holiness. On these accounts, we are warranted in conceiving of the Clergy in general, that they do not deem it sufficient merely to discourse on the traditionary notions of natural religion; or even on the more luminous declarations of Judaism. They think it incumbent on them to set forth truths which the light of nature never could discover; which the law and the prophets did but intimate and typify,

foretel and prefigure; they think it incumbent on them to set forth truths delivered by Christ and his commissioned Apostles. And if any person will but attend a series of discourses which, on the regular return of successive sabbaths, are delivered by the same Minister in his own church and to his own parishioners, it is more than probable he will ultimately find, that when there have been given occasions sufficiently numerous, the preacher will have embraced the whole compass of Christian doctrines, in all their wide, various and important branches.”

This reasoning will scarcely be considered as conclusive by those who advance the charge which the learned Prelate has undertaken to repel. It assumes too much the point in dispute. If all the Clergy were men of veracity who most conscientiously regarded the sanctity of their promise to study the Scriptures; if they were all men of reflection, seriously considering the responsibility attached to their sacred function; men of discernment who clearly perceived the powerful efficacy of Christian consolation; men of pious dispositions, who sensibly felt the energetic influence of Christian motives to a life of holiness; there would probably be little room for dispute respecting the style and substance of their preaching. The right state of the heart is the surest guide, in subserviency to the Holy Spirit, to true doctrine. But can it be affirmed that all the Clergy are men of this description? Are there not some better read in politics than in divinity? More conspicuous for their love of pleasure than for a deep sense of their responsibility? Eminent for literature rather than for piety? And noted for worldliness rather than for the spirituality of their minds? Surely it is no just ground for reflection on the Church to admit that such characters exist; nor is it a libel on the whole body of her Clergy to affirm, that the preaching of some of her ministers is not formed after the model of the Holy Apostles.

The Bishop then proceeds to assert the necessity of giving “ to



Christian morals a place amongst the points proper for serious consideration in religious assemblies," and enquires "whether it will be pretended that enforcing of them is foreign to the province of a Gospel Preacher." He takes pains to prove that this cannot be the case from the opinion of those who compiled our homilies, of other divines who lived at a period near the Reformation, and of the more early Fathers who are holden in high esteem, and from the more weighty authority of the Apostles, and of our Lord himself, whose mode of instruction was not only doctrinal, but practical also.

The proof of the point which the Bishop thus takes pains to establish, is, we conceive, wholly unnecessary. We have never heard of any, except the most ignorant enthusiasts, who have denied, that practical preaching was consistent with evangelical preaching. Certainly those clergymen who are stigmatized as Gospel preachers, are so far from denying the necessity of Christian morality, that they are in general censured for being too strict and puritanical in their conduct. They are blamed for requiring a degree of holiness, inconsistent with human frailty, and straining the profession of Christianity to a higher pitch than is required in Scripture. Strange that it should be thought necessary to prove to such persons, the expediency of enforcing moral duties! But party prejudice does not always perceive the inconsistency of its own accusations. Such a spirit of prejudice, however, we are far from imputing to the pious and learned Prelate, whose work is before us: on the contrary, we hail with real satisfaction in his general conduct, and in the very charge which we have taken the liberty freely to criticise, (a liberty which we doubt not he himself will approve,) a spirit of Christian candour and honourable liberality. If, on the one hand, he thinks it necessary to defend the whole body of the Clergy from the accusation of not preaching

the Gospel, on the other he takes equal pains to repel from zealous and regular clergymen of the Church the opprobrious charge of Methodism.

After remarking that the term "Methodist is properly affixed to those only who invade the province of appointed ministers," or who "encourage a fatal opinion, that the observance of moral duties is a matter indifferent, if not unnecessary," he proceeds in the following manner:

"By strange misapprehension are confounded with Methodists many conscientious, discreet, and pious clergymen, though they strictly conform with the discipline of the Establishment, and inculcate no principles of faith or practice but those which are recognized by the Church to which they belong. That such misconception may be corrected, it is necessary to state, the Clergy of the Establishment are not THEREFORE to be pronounced 'Methodists' because they daily read the Scriptures and pray with their families, and because they deem it expedient to avoid tumultuous diversions. They are not THEREFORE to be pronounced 'Methodists' because, to promote the objects for which the Sabbath was instituted, on every return of it, they intermit secular business, employ their time on pursuits more serious, and appear in deportment more composed than on ordinary days. They are not THEREFORE to be pronounced 'Methodists' because they assert human nature to be so infirm, that man stands in need of divine assistance to enlighten his understanding, direct his inclination, and aid his endeavours. They are not THEREFORE to be pronounced 'Methodists' because they are persuaded the Holy Spirit does actually, though tacitly, impart help to those who are circumspect in vigilance and constant in prayer. They are not THEREFORE to be pronounced 'Methodists' because, with a deep sense of gratitude, they acknowledge Salvation is by the grace of God, through faith in Christ; because with humility of heart, they confess the best works of the most excellent men are, after all, so imperfect that God most Holy can accept them as perfect, through the merits only of an All-sufficient Redeemer, and most prevailing Intercessor. In maintaining those truths, they do but deliver the genuine doctrines of the Established Church, and whoever censures them on this account must ill understand our Liturgy, our Articles, our Homilies, must know little of a

Minister's duty, of his own moral condition, of the divine Attributes, of the Gospel Covenant."

We highly applaud this candid vindication of these zealous ministers. We cannot however but remark, that future ages will scarcely believe, that in the beginning of the 19th century, clergymen of the Church of England were in any danger of being reputed "Methodists" for such conduct and opinions as are here vindicated.—Surely the dark ages are not yet past!

We might here close our review of the Bishop's charge, but the principal subject of it presents so fair an occasion for giving our sentiments on the true nature of "preaching the Gospel," a term often used and seldom understood, that we are tempted to trespass on the patience of our readers while we state them.

The Gospel, according to its original and emphatic meaning, signifies good tidings; the good tidings of a Saviour given to the world. It is styled also the word of reconciliation, because it explains the mode in which a reconciliation may take place between God and sinful man. In another place it is stated to be the power of God unto salvation to every one that believeth, or a dispensation by which the power of God operates to the salvation of all who believe. Here different expressions agree in nearly the same meaning. They suppose mankind to be in a state of ruin, and alienation from God, and point out Jesus Christ as their Saviour. He by his death makes atonement for sin, intercedes with the Father on behalf of sinners, and communicates the sanctifying influence of his Holy Spirit to those who believe. Strictly speaking, the Son and the Spirit of God are the only agents in accomplishing the salvation of man. The Gospel only makes known the mode in which their agency is carried on, and is used by them as the instrument, through faith on our parts, of effecting their

gracious purpose. To preach the Gospel, therefore, is to present a distinct and luminous view of Christ and his office, as the Saviour of sinners; to exhibit him as the light and life of men; to explain the virtue of his death, the efficacy of his intercession, the power which he exercises as head of the Church, the energy with which he works through his Spirit in those who believe, to pardon, quicken, convert, instruct, sanctify and render them meet for the inheritance of the saints in light.

Such is the proper and distinct idea of preaching the Gospel. It is true, however, that there are other important points, intimately connected with this, which require full and distinct elucidation; such as the necessity of repentance, and the various branches of moral obliquity and moral obligation. But then these points should be treated as parts of the general system, with a manifest and distinct reference to the primary idea; and their connection with, and dependance upon that, should be made plainly apparent.

It is evident then, that if in preaching, a view is given of the state of man, or of his powers, inconsistent with this representation; if man is not considered as a fallen and ruined creature, standing in need of a Saviour; or if he is represented as possessing sufficient power to extricate himself from the guilt and power of sin, the Gospel is not preached.

If, in like manner, the merit of any righteous acts which man can perform is so exalted, as to give him a title to the favour of God; if the value of the death of Christ, and the efficacy of his intercession are thus virtually depreciated, or represented as unnecessary, the Gospel is not preached. This was the case with the Judaizing Galatian Christians, who thought it more safe to depend for salvation on a punctual compliance with the Jewish ceremonies, conjointly with faith in Christ, than on the death of Christ alone. But, "be-



hold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing; for I testify again to every man that is circumcised, that he is a debtor to do the whole law. Christ is become of no effect unto you, whosoever of you are justified by the law, ye are fallen from grace. I marvel that ye are so soon removed from him that called you into the grace of Christ unto another Gospel. But though we or an angel from heaven preach any other Gospel unto you than that which we have preached unto you, let him be accursed."

If Christ is only represented as a pattern and example to mankind, as being no more than a man like ourselves, instead of being held forth as the Son of God, coming down from heaven to make atonement for sinners, the Gospel is not preached.

If mere morality be represented as the sum and substance of practical religion; if the arguments and motives by which it is enforced, are derived from considerations which bear no reference to our Lord Jesus Christ, and his salvation, the Gospel is not preached; for of such morality Christ is neither the author nor end.

In the cases which have been stated, the Gospel may be justly said not to be preached *at all*; because something inconsistent with it is introduced, or something essential to it is omitted. But far more commonly the Gospel is preached *imperfectly*; and this is done, when the several parts composing its system are not exhibited in their proper proportion; when the outline is not duly filled up; when the points more immediately necessary to be insisted on, under the peculiar circumstances of the audience, are not made prominent, and when the truths of the Gospel are not delivered with the earnestness and life which their importance may justly claim.

Thus some preachers have been copious in describing the duties of

man and the obligations of morality, but have been very backward in exhibiting the Saviour as the source of life, and in explaining the duties which we owe to him, and the dispositions which we ought to feel towards him. These have not been the prominent subjects of discourse; they have not been honoured with the rank due to them, nor treated with that cordial regard which they deserve, on account of their superior importance in the Christian system.

Sensible of this error, others have gone into the opposite extreme. They have dwelt perpetually on the grand peculiar doctrines of the Gospel, whilst they have either omitted, or hurried over in a loose and hasty manner, the various duties which man owes to his fellow-creatures, and the obligations under which he is laid to regulate his heart and life according to the word of God.

The outline of the Gospel is not properly filled up, when its truths are delivered in an abstract and general way. They must be elucidated; they must be branched out into particulars; they must be brought home to mens' bosoms and lives, and be closely applied to the conscience. How readily is it acknowledged that we are sinners; but this acknowledgment requires to be explained and illustrated in detail. The workings of sin in its various forms must be pointed out; the numerous lusts of the flesh, which lurk disguised in the human heart, must be exposed; the operations of pride in its several branches of self-conceit, boasting, vanity, contempt of others, &c. must be described; the effects of selfishness and of the want of Christian love must be developed, in order that men may clearly perceive the corrupt state in which they live, till saved by Christ, and may learn the nature of that holiness to which they are called by the Gospel. Nor is it less necessary to explain and illustrate the

fruits of the Spirit, love, joy, peace, long-suffering, gentleness, goodness, temperance, &c. as produced by His divine agency, and springing from a true and lively faith in Christ. Without this we cannot be said fully to preach the Gospel of Christ.

In like manner the Gospel is preached imperfectly if those points, both of doctrine and practice, are not earnestly insisted on, which are peculiarly adapted to the cases and circumstances of the hearers. For how is preaching to operate but by directing the powerful motives which the Gospel inspires, against the strong holds of Sin and Satan, and especially against those sins by which God may have been particularly dishonoured? When our blessed Lord was a preacher of righteousness on earth, the Pharisees by their false interpretations of the law, and their hypocritical attention to its minuter ceremonies, while they neglected its weightier matters, had corrupted mens' notions of the nature of true righteousness; He constantly laboured therefore to detect their hypocrisy, and expose their false glosses. Perceiving his disciples to be worldly minded and ambitious, he frequently took occasion to inculcate heavenly mindedness and deadness to the world. He observed how the people chose out the chief rooms at feasts, and he seized the opportunity, which this circumstance afforded him, to rebuke pride, and extol humility. The Apostles pursued a similar course. Their strain of preaching varied according to the state of their hearers. To the Heathens, they declared the resurrection of the dead, and the judgment to come, by Jesus Christ, whom God had raised from the dead. To the Jews they faithfully pointed out Jesus to be the Messiah, whom God had made both Lord and Christ. When they had gathered a Church, they exhorted, and comforted, and charged every one of them, as a Father doth his

children, that they would walk worthy of God who had called them unto his kingdom and glory; warning every man and teaching every man in all wisdom, that they might present every man perfect in Christ Jesus. Were any unruly and licentious in their conduct; they sharply rebuked them, and told them that faith without works was dead, and that a man could not be justified by faith when it was alone. Yet in all this, there was a manner and strain peculiarly evangelical. The motives, the means, the end, the principle, bore a clear and distinct reference to Jesus Christ, and were thus essentially different from the moral harangues of philosophers, or the religious exhortations of the Scribes.

Finally, the Gospel is preached imperfectly if its truths are not delivered with the earnestness and feeling to which their supreme importance justly entitles them. We do not here mean an earnestness expressed by loudness of tone or vehemence of action, but the grave earnestness which will always manifest itself, in the manner of treating a subject, whenever the heart is deeply interested in it. The style, the mode of reasoning, the application, should be such as will naturally be dictated by a full conviction, that many who are addressed are in the broad way of destruction; by a tender compassion for them; by an anxious desire to lead them into the paths of peace and eternal bliss; by a concern for the honour of God, and the glory of the gracious Redeemer; and by a deep sense of the reality and infinite importance of eternal things. A minister thus impressed will not entertain his flock with learned disquisitions, or present them with cold calculations of the benefits of virtue. He will not address the understanding only with abstract reasonings, or amuse the imagination with florid harangues. He will aim to awaken the conscience, to touch the heart,



to save the soul. It was thus the Apostles went about everywhere preaching the Gospel. Knowing the terrors of the Lord, they persuaded men. Constrained by the

love of Christ, they cheerfully hazarded even their lives, that they might every where make known the invaluable riches of his grace.

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## REVIEW OF REVIEWS, &c. &c.

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*To the Editor of the Christian Observer.*

You have recently given such instances of liberality in admitting into your pages the strictures of objectors on some articles in your reviewing department, that I am tempted to make a fresh demand on your good nature and candour in this respect. Doing full justice to the ability displayed in your critique on the life of Mrs. Carter in your last number, I feel myself, I frankly own, not perfectly satisfied with it. You have certainly appreciated the religious sentiments of the lady in question with fairness, but I am not sure that you have so justly estimated her claims to the praise of talents, or that, in speaking of her you have maintained that tone of respect and kindness, which will particularly gratify or conciliate her surviving friends.

After having divided the subjects of biography into two, the one the heroic character, who commands the attention of the world, the other the respectable individual who must be content with that of his friends, your Reviewer pretty plainly insinuates his conviction, that it is under the second of these descriptions of persons that Mrs. Carter is to be ranged. Now, Sir, suffer me to say, that I question the justice of this distribution. Is there no medium between the hero, whose portrait is to be hung in the halls of future years, and the *respectable* cypher who happily leaves behind him some kind friends to take care of the too faithful representation of his vacant visage? Is every thing either "awfully vast," or "elegantly little"? I do not indeed pre-

sume that you actually intended to degrade Mrs. Carter into the society of

Those tenth transmitters of a foolish face, who keep each other in countenance by mutually nodding *vis-a-vis* in a musty gallery of family-pictures. But you have certainly, in your classification of mankind, made no provision for that numerous class of minor heroes, who do not "make all time their own," but whose praise at the same time is by no means bounded within the narrow circle of private society. Among them I place Elizabeth Carter; and my good opinion of her borrows no small sanction from the very names of those private friends, to whose homage you would too much, as I am free to think, confine her memory.

But to descend to particulars; you think that the forte of Mrs. Carter was pleasantry, and that she mistook it. I entirely agree with you so far as this, that she had a considerable power of wit, and that this appears in her writings; but I am yet rather doubtful whether she altogether mistook her forte, which seems to me to have been, not so much pleasantry as an understanding, not perhaps eminently profound, but yet sound and masculine; an understanding, which enabled her easily to cope with the very abstruse philosophy and the technical Greek of Epictetus. This, indeed, is the great work of Mrs. Carter, and therefore I cannot help being surprised that you should have overlooked it in summing up the items of her literary reputation. Surely in an age which has this very inte-

resting feature, that it is the Augustan period of female literature in England, it cannot be very uninteresting to peruse the memoirs of the English Madame Dacier. In the translation of Epictetus, I will not say that Mrs. Carter has been fortunate in her selection of a style. She does not deliver the high and haughty doctrines of the portico with that sustained dignity of manner which it would seem most natural for them to assume. But in making intelligible to the common reader, opinions sometimes so abstruse as to be lost in mystery, and sometimes so extravagant as to border on nonsense, she has surely been as nearly successful as possible. Her comments on her author are always thoroughly free from that affectation and pedantry, which might almost be forgiven in a Lady-Greek; and they have this farther and better recommendation, that they uniformly direct the reader's attention to the contrast between the false glare and greatness of Stoicism, and the *true light which hath since shined*.

Whether the biographer of this lady has been too minute in his narrative, is certainly a matter of private judgment; but I could wish the fault had been noticed in a manner somewhat different from that which you have adopted. If the injudicious zeal of a biographer leads him to record petty incidents, and transcribe journals of health, with an exactness which provokes the smiles and sneers of levity, at least we may hope that all real friends to departed genius and worth will rather choose other fields for the employment of their pleantry. I do not mean to hint, that you have greatly offended in this particular, or to put you on a par with a writer in the Edinburgh Review, who has criticised some extracts from Dr. Johnson's early diaries and correspondence that have been recently and foolishly dragged before the public. The coarse jokes, with which the critic last-mentioned has insulted the me-

mory of a man, who would, if alive, have made him and his whole fraternity tremble, are far beneath your taste; but are you therefore quite blameless?

In considering Mrs. Carter's religious principles, your reviewer takes occasion to make a very manly appeal to the Church of England in favour of those of her members who are commonly called the Evangelical Clergy. I am with him, heart and hand, in reprobating the calumnies too generally cast on this meritorious order of men. I concur with him in thinking that, but for them, our establishment would be infinitely more endangered from the increase of separatists than it is at the present moment. But at the same time, let us acknowledge and make allowances for the faults of all sides. Is it not true that *some* of the persons in question have by no means kept themselves sufficiently distinct from separatists? I do not mean to recommend the distinctions created by interposing fire and faggots, or, which is not greatly better, unchristian railings and animosities; but in manner and *propreté* of conduct, is there *always* a sufficient distinction preserved? I am not afraid, Sir, to censure those whom I greatly respect, and I have your example for it. Far from us be the timid policy which would suppress all admonitions under the dread of "giving information to the enemy," and entirely surrender the noble privilege of counsel and warning into the hands of avowed adversaries. Let us suppose, then, about some twenty or thirty years ago, a pious and conscientious member of our national Church, but somewhat over-rating the excellence, unquestionable as it is, of the *formal* part of it, to have visited the Chapel or Church of one of those ministers of whom we are speaking. Such a person would probably have been satisfied with the decorous manner in which the service was performed, and the apparent devotion of the congregation. But he might have with some justice ob-



jected to the long extemporaneous prayer from the pulpit, immediately previous to the sermon. It is notorious that, at the time supposed, some clergymen of whom, take them all in all, the world perhaps was scarcely worthy, yet gave into this practice of *beginning a new and different service* when they ascended the pulpit, and a service exactly in the taste and style of the non-conformists. I think this must have struck the casual visitor whom we have supposed, as a direct reflection on the Church-prayers. This evil has gradually declined; but even now I confess myself to disapprove of the practice of several excellent men, who prefix only a *short* prayer to the sermon; but then that prayer is *extempore*, and pronounced with a sort of added solemnity and change of manner, as if this were not a resumption of the service in which we have been already engaged for an hour, but as if it were now only commencing. If the prayer is to be short, there is surely less necessity for it to be extempore. To a prejudiced mind, the abandonment of a prescribed form in this stage of the service, appears as if the minister were eager to escape from the trammels of set forms on the very first opportunity, and delighted to regain his liberty, like

The post-boy's horse, right glad to miss  
The lumbering of the wheels.

You will easily perceive that I mean these remarks as furnishing some sort of palliation for the conduct of persons like Mrs. Carter, who are sincerely religious, but do not join themselves to a body of men of the greatest piety, and of their own communion. I have confined the argument to a single instance, on the principle of 'verbum sat.'

Did my limits allow, I should perhaps venture to pick another friendly quarrel with you, on the ground of your having yourself neglected, with regard to the Puritans, that distinction, which you have enforced with respect to those

commonly called Methodists. This, however, is unnecessary, as in your review of the "Address to the Seceders," the difference is noticed between the elder Puritans (such were the Howes, Cottons, Goodriches, Shepheards,) and those murderous men who overturned for a season both Church and State.—In full confidence that you will pardon the freedom of this address, I remain,  
Your constant friend,

A. A.

We have read with attention the remarks of A. A.; and although we do not feel disposed to acknowledge, except perhaps in one instance, their necessity or propriety, we have nevertheless thought it our duty to insert them. We are pleased indeed with the vivacity of our correspondent, and we are very willing that what some readers may deem the too rigid aspect of our work should be relaxed by occasional strokes of pleasantry even at our own expense. As to our review of Mrs. Carter's life, which has procured for us the honour of A. A.'s ingenious animadversions, we have received so many testimonies of the approbation which it has generally obtained, that it would argue a more than ordinary degree of the morbid sensibility of authorship, were we to refuse a patient hearing to any of the friends of that lady who might conceive that we had failed in doing justice to her character.

A. A. charges us with a want of discrimination in one or two specified instances. This charge seems to assume, that whenever any general truth is enounced, we are bound to recapitulate, after the manner of a deed of conveyance, our former exceptions and reservations. But we can scarcely believe that with common readers this should be necessary. After the pains, for example, which we have taken in other parts of our work, when treating of the character of the Evangelical clergy, to distinguish between the regular

and irregular, the judicious and injudicious, members of that body, we did not expect to be accused of having been indiscriminate, on this occasion, in our commendation of them, particularly as we expressly confined it to such as did not sanction "irregularity or schism." Neither are we conscious of having been prevented by timid policy from freely exposing the real faults of that or of any other set of men.

What A. A. has said with respect to Mrs. Carter's translation of Epictetus, is certainly well said; and we are disposed to concur in his estimate of that work. But A. A. must be aware, that in all cases, the literary character of the persons whose lives we review has been with us a point of comparatively small moment, and has occupied what many would deem a very disproportionate space. We have not been backward, however, to notice Mrs. Carter's "*critical* knowledge of the Latin and Greek," and the almost omnipotence of the industry by which she had been enabled to attain it; and we have mentioned this very "translation and illustration of Epictetus," as the fruit of her combined industry and talent. In speaking also of this in common with her other works, we have not omitted to acknowledge "the frequent and unexceptionable recognition of the fundamental and peculiar doctrines of Christianity," which appears in them, and we have bestowed on her the praise, of thinking, "for the most part, correctly," and "like a Christian." If in reviewing the life of an author, particularly if he be a voluminous one, the reviewer is expected to make himself so familiar with all the works of that author, as to be able, not only to convey to his readers the general impression of their merits which may remain on his mind in consequence of his pre-

vious perusal of them, but to enter critically on an appreciation of their peculiarities in style, manner, sentiment, &c. &c. his task would become very formidable indeed. Certainly we should not have thought it right for the sake of adding forty or fifty lines to our review of Mrs. Carter's life, even if we could have infused into them all the point and brilliancy of A. A.'s critique, to have interrupted our more urgent duties in order to read a second time (much as we admire the work) the Epictetus of that lady; and without this, it would have been somewhat rash and presumptuous to have ventured, on the recollection of some fifteen or twenty years, to give a more minute delineation of its features.

A. A. thinks that we have hardly treated Mrs. Carter with sufficient kindness; we have fairly appreciated indeed her religious character, but we have not done justice to her talents. Our readers must judge whether we have failed in tenderness and respect for this estimable lady. We will, however, be frank enough to own, that the only anxious doubt which has arisen in our minds, on reviewing our Review of her life, has been lest we should have been betrayed by our feelings of kindness towards her, and by our wish "to gratify or conciliate her surviving friends," (a motive which we admit ought not to have influenced our judgment) to advert too slightly on certain particulars, the tendency of which was, in some degree, to lower the opinion we were inclined to form of her religious character.

Though, in full reliance on A. A.'s candour, we have thus freely criticised his remarks, we beg to assure him that we feel obliged to him for them, and shall be gratified by a continuance of his correspondence.



# LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

## GREAT BRITAIN.

In the press, the second volume of JONES's History of Brecknockshire:—a volume of Sermons, by Mr. NANCE of Worcester College:—a volume of Sermons, by Mr. BIDLAK, of Plymouth:—a volume of Sermons, by Mr. AGUTTER of the Asylum:—A System of Mineralogy and Mineralogical Chemistry, and its Application to the Arts, by Mr. ACCUM, in 2 vols. 8vo.:—A View of the Agriculture and Political Economy of Cheshire, by Mr. H. HOLLAND:—A Description of Madagascar, by Mr. DRURY, who suffered captivity there during fifteen years: and at Cambridge, the Tragedies of Sophocles, and the Chorusses of Æschylus, the latter with notes and illustrations by Dr. C. BURNEY.

Preparing for the press—A new and improved edition of Dr. Johnson's Dictionary in 4to. to appear in parts:—a new edition of the Bible, with notes by Mr. S. Burder:—Memoirs of the Life of Sir W. Pulteney, by Dr. HOLLIDAY:—a Treatise on Pulmonary Consumption and an Inquiry on Fox-glove, by Dr. JAMES SAUNDERS; also by the same author, An Inquiry concerning Hydrocephalus, in which he proposes to shew that it admits of prevention and cure:—the Works of the late Dr. KIRWAN, Dean of Killala:—and An Account of the Life and Writings of James Bruce, Esq. by the Rev. A. MURRAY.

A third Literary Institution and Public Library is about to be formed in the metropolis. Its site will be in the vicinity of Blackfriars' Bridge. The number of proprietors is to be 1200, and their subscriptions 20 guineas; of life subscribers, 600 at 10 guineas, besides annual subscribers at two guineas.

In consequence of an investigation which has been set on foot respecting the mineralogy of Wales, several rich veins of copper ore and an extensive one of lead have been discovered in Merionethshire.

By the return made to the College of Physicians on the subject of vaccination, the following results appear to be established. By the natural Small Pox the number of deaths is one in six, and half of those who have it are deformed or otherwise diseased for life; by the inoculated Small Pox one in 100 dies, and three in 100 are

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deformed or otherwise diseased for life; whilst by Vaccination not one in 1300 suffers any inconvenience whatever afterwards, and only one in 54793 has been known to die of it.

The new Rupture Society, particularly intended to relieve the poor, afflicted with Prolapses, has received a donation of 100 guineas from the Duke of Bedford, and about £500 from J. Tyrwhitt, Esq. of Netherclay.

A medal is about to be struck under the direction of Mr. Teed, Lancaster Court, Strand, to commemorate the abolition of the Slave Trade.

Lord Stanhope has tried in the canal in Kensington Gardens an experiment with his new invented vessel which is said to have succeeded. The vessel is sharp at both ends and has a round bottom. She will sail in either direction without putting about; and there is a contrivance called gills for supplying the place of a rudder. Vessels of this construction, it is said, may be built at less expence, will carry more tonnage, and are exposed to less risk, as they can retire from danger without putting about. His Lordship has also invented a composition which is said to be much cheaper and more durable than copper for covering the bottoms of vessels, and so hard as not to be cut without much difficulty.

The comet lately discovered was visible for many nights to the naked eye. It became visible at a considerable elevation soon after twilight nearly due west, and set about nine o'clock within a few degrees of north west. The nucleus appeared to be about the size of a star of the first magnitude but less vivid; the tail was at times very brilliant. The velocity of this comet, supposing it be as far distant as the sun, as calculated from the arch which it described in the heavens in two hours, is stated to have been at the rate of 16000 miles in a minute.

Immense shoals of herrings have appeared on the coast of Caithness. During the fishing season 30000 barrels are said to have been taken.

## FRANCE.

The French are said to be actively engaged in introducing into their country the improved English practice of agriculture

and republications of the most approved English works on that subjects are proceeding at Paris.

The following method of taking honey without destroying the bees is said to be practised in France. In the dusk of the evening the hive is turned gently over, and placed steadily in a small pit previously dug to receive it with its bottom upwards. It is then covered with a clean new hive, prepared with a few sticks across and rubbed with aromatic herbs, carefully adjusted to the mouth of the other, so that no aperture remains between them. After having with a small stick beat gently round the sides of the lower hive for ten or fifteen minutes, the bees will be found to have left it, and ascended to the upper, to which they will adhere. The new hive should then be lifted gently, and placed with all its tenants on the stand from which the other was taken. This should be done in time to allow the bees, before the summer flowers are faded, to lay in a new stock of honey before winter.

#### GERMANY.

The king of Bavaria has consented that the suppressed Jesuits should remain in their possessions, but under condition that they settle two together in the villages of Swabia, without communicating with others of the fraternity.

In Franconia, beef is cured in the following manner. A quantity of saltpetre, equal to that of common salt generally used, is dissolved in water. The meat is then put in and boiled gently till the water has all evaporated, after which it is hung up in the smoke for 24 hours, and is found to be as well flavoured as Hamburgh beef.

#### SPAIN.

The Royal Hydrographical Office has published in the Gazette the following notice, relative to a discovery recently made in the South Sea.—The frigate *La Pala*, belonging to the Philippine Company, and commanded by Don John Baptiste Monteverde, on her voyage from Manilla to Lima, discovered on the 18th of February, 1806, a group of islands, the southernmost of which is situated in 3 deg. 29 min. north latitude, and 162 deg. 5 min. east longitude, from Cadiz.—These islands, 29 in number, occupy a space of 10 leagues from N. E. to S. W. and are separated by channels, one or two leagues in breadth. They are low, woody, and intersected with rivers. Their inhabitants are of the most pacific disposition. They first approached the frigate to the number

of 21, in two canoes.—When they had come within musket shot, they ceased rowing, and held some cocoa-nuts towards the Spaniards, shouting and making signs. The frigate clewed her sails and hoisted the Spanish colours. This manœuvre having apparently excited some apprehensions in the islanders, the Spanish colours were struck, and a white flag was hoisted, the crew at the same time calling and making signs to the canoes to approach. They accordingly came along-side, and gave the Spaniards some cocoa-nuts, without demanding any thing in return; but none of them could be persuaded to come on board.—The crew of the frigate then distributed among them some old knives, iron rings, and pieces of red cloth; and this liberality excited such joy and gratitude in these people, that they immediately stripped their canoes as well as their own persons, to make presents to the Spaniards; and not content with this, gave the Spaniards to understand that they would return to their island to fetch other presents, and requested that the frigate would wait for them.—These Indians are tall, well-made, robust, and active. They are of an olive colour, have flat noses, black curled hair, but of considerable length. In each canoe was a venerable old man, naked like the others, and who appeared to be their chief. One very remarkable circumstance is, that these two old men were white, and had aquiline noses. They had rather the air of Spaniards than of savages. Captain Monteverde adds, that these islanders, and their aged chiefs, bore a considerable resemblance, in their features and conduct, to the Indians of the Islands of St. Bartholomew, and those of Cafa and Ibectis, where he landed in 1800.

#### EAST INDIES.

It is said that pitch and tar of a superior quality may be obtained from the teak forests on the Malabar coast, and that orders have been sent to Bombay to procure the largest quantities possible of the article, and to encourage a regular supply of it.

#### AMERICA.

The following statement, if correct, will shew the vast difference in respect to public spirit which exists between the inhabitants of the United States, and those of the mother country.

“In the last session of the legislature of Kentucky, a law was passed forbidding any magistrates from receiving any fee or recompence for the administration of justice: the consequence is that all the magistrates



have resigned their office, and that no intelligent person will discharge the duties of a justice of peace. So that at present, no warrant can be procured against the perpetrator of any crime however flagitious."

We scarcely know to what degree of credit, the accounts which have been given of ruins found in the Illinois and Wabash countries, are entitled. Other ruins not less remarkable are now said to be discovered some hundred miles farther west, particularly in the country about the great falls of the Mississippi. Near these falls pyramids of earth are frequently met with from 30 to 80 feet high, supposed to have been erected to cover the bodies slain in battle; and on digging into them horizon-

tally a white chalky substance is generally found, supposed to be the remains of skeletons buried 20 centuries ago. Tokens are visible on both banks of the Mississippi of their having in former ages been well cultivated and thickly inhabited. A copper mine was opened some years since in this quarter, in which, to the great surprise of the labourers, a collection of mining tools was found some fathoms beneath the surface. In digging for a well, a furnace of brick-work was discovered, five fathoms below the surface, filled with coals and burnt wood. In several places circular fortifications have also been discovered, inclosed with deep ditches and fenced with a breast work. We give the American statement, with many doubts of its truth.

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## LIST OF NEW PUBLICATIONS.

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### THEOLOGY.

An Exposition of the Historical Writings of the New Testament, with Reflections subjoined to each Section. By the late Rev. Timothy Kenrick, 3 vols. 8vo. 42s.

A Manuel of Piety, adapted to the Wants, and calculated for the Improvement of all Sects of Christians. By Robert Fellowes. 8vo. 7s.

A Charge delivered before the Clergy of the Archdeaconry of Sarum, on the 4th of August, 1807. By the Rev. C. Daubeny. 1s.

### MISCELLANEOUS.

A General View of the Agriculture of the County of Devon, with Twenty-five Engravings, and a coloured Map, distinguishing the different kinds of Soil, 8vo. 15s. By C. Vancouver.

A Treatise on Gypsum, on its various Uses, and on its application as a Manure. By T. Hood, Esq. 8vo. 1s. 6d.

A Description of Ceylon, containing an Account of the Country, its Inhabitants,

and Natural Productions, with Narratives of a Tour round the Island in 1800; the Campaign in Candy, in 1803, and a Journey to Ramisteram, in 1804. By the Rev. J. Cordiner, 2 vols. 4to. 2l. 13s. 6d.

Essays, Scriptural, Moral, and Logical. By W. and T. Ludlam. 2 vols. 8vo. 16s.

Patriotic Sketches of Ireland, written in Connought. By Miss Owenson. 2 vols. 9s.

Reflections on Mr. Whitbread's Bill on the Poor Laws, and on different Authors who have written on that Subject, with an Outline of a further Plan for bettering the Condition of the Poor, and for improving the Morals of the People. By D. Carpenter, Esq. 1s. 6d.

Report of a Deputation from the Hibernian Society respecting the Religious State of Ireland. To which is annexed, a Plan of the Society, together with a List of its Officers. 8vo. 1s.

A Catalogue of Modern Books for 1807, including a good Collection of the best Works in Divinity, &c. now selling by W. Baynes, No. 54, Paternoster-row—*given gratis*.

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## RELIGIOUS INTELLIGENCE.

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### INDIA.

IN addition to the valuable information contained in "Dr. Buchanan's Account of the Syrian Christians in Travancore," inserted in our No. for October, p. 654, a report has been made by Dr. Ker, one of

the East India Company's Chaplains, to the Government of Madras, (in consequence of a reference from that Government) on the State of the Christian Churches in Cochin and Travancore. The substance of such part of this Report as

has not been anticipated by Dr. Buchanan, we will now lay before our readers.

"There can be no doubt whatever, that the St. Thomé Christians settled on the Malabar coast at a very early period of the Christian church; from whence they, at one time, spread in various directions as far even as Milapoor and St. Thomas's Mount:—but to derive *authentic* information as to the time of their arrival, is at present no easy task." Some circumstances, however, may be collected from *undoubted authority*, by which it may be inferred, that they have been for nearly fifteen centuries established in India. For we find, in Ecclesiastical History, that at the first council at Nice, in the year 325, a bishop from India was amongst the number composing that memorable synod; and, in the creeds and doctrines of the Christians of Malabar, internal evidence exists of their being a primitive church; for the supremacy of the Pope is denied, and the doctrine of Transubstantiation never has been held by them. They also regarded, and still regard the worship of images as idolatrous, and the doctrine of Purgatory to be fabulous. Moreover, they never admitted as sacraments, extreme unction, marriage, or confirmation. All which facts may be substantiated on reference to the acts of the Synod assembled by Don Alexis de Meneses, Archbishop of Goa, at Udiamper, in the year 1599, as they are ably detailed in a work printed in French, and entitled, 'The History of Christianity in India,' published at the Hague, in the year 1724, by La Croze, the celebrated Librarian to the King of Prussia. The object of this work was to deduce, from authentic materials, the rise, progress, and establishment of Christianity in the east; and to hold up to merited indignation the bigotted and unworthy conduct of the Roman Catholic Church, in the persecution set on foot by her emissaries, under her avowed sanction, against the primitive Christians on the coast of Malabar"\*.

"When the Portuguese first arrived in this country, in the beginning of the 16th century, they found a Christian Church using the Syrio-Chaldaic language, established in the neighbourhood of Cranganore." "These Christians met the Portuguese as natural friends and allies, and rejoiced at their coming;—but the Portu-

\* It is a point which appears to be fully established by Mr. Turner, in his account of the Anglo-Saxons, that an embassy was sent by our Alfred to the Christian Churches in India. See p. 313, et seq.

guese were much disappointed at finding the St. Thomé Christians firmly fixed in the tenets of a primitive church; and soon adopted plans for drawing them away from their pure faith. However, after using, for nearly a century, all the arts and persecutions of the church of Rome to no purpose, Don Alexis de Meneses, the Archbishop of Goa, appeared amongst them; and, by his commanding influence, his zeal, and his learning, and on the authority of what he called the Council of Udiamper, forced the Syrian Metropolitan, his priests, and people, into the Roman pale. The people, however, sighed for their old religion, and cherished it in private; and on the 22d of May, 1653, they held a congress at Alingatte, and great numbers, headed by their Metropolitan, revolted publicly from the Romish communion; nor has all the influence of the Roman Pontiff, and the Kings of Portugal, been able to draw them away again from their old faith."

The Christians on the Malabar coast are divided into three sects. 1. The St. Thomé, or Jacobite Christians. 2. The Syrian Catholics. 3. The Latin Church.

1. "The St. Thomé Christians still retain their ancient creed and usages, consider themselves as the descendants of the flock established by St. Thomas, who is generally esteemed the Apostle of the East. Their ancestors emigrated from Syria, and the Syrio-Chaldaic is the language in which their church service is still performed. They admit no images within their churches, but a figure of the Virgin Mary with the child Jesus in her arms, which is considered merely as an ornament, and not a subject for idolatrous worship."

"It has been long believed, that these Christians held the tenets of the Nestorian heresy, and that they were obliged to leave their own country in consequence of persecution: however, it appears that the creed which they now follow denies that heresy, and seems to coincide in several points with the creed of St. Athanasius, but without its damnatory clauses"\*. "The service in their church is performed very nearly after the manner of the Church of England; and, when the Metropolitan was told that it was hoped that one day an union might take place between the two churches, he seemed pleased at the suggestion." "In some of their churches, divine service is performed in the Syrian and Latin ritual alternately, by the priests of the Christians of St. Thomé, who have

\* See Christ. Obs. for October, p. 655.



adhered to their ancient rites, and those who have been united to the church of Rome. When the latter have celebrated mass, they carry away the images from the church before the others enter.

"The character of these people is marked by a striking superiority over the Heathens in every moral excellence; and they are remarkable for their veracity and plain dealing. They are extremely attentive to their religious duties; and abide by the decision of their Priests and Metropolitan in all cases, whether in spiritual or in temporal affairs. They are respected very highly by the Nairs, who do not consider themselves defiled by associating with them, though it is well known that the Nairs are the most particular of all the Hindoos in this respect; and the Rajahs of Travancore and Cochin admit them to rank next to Nairs. Their numbers, it is generally supposed, may be estimated at 70 or 80,000. They are not persecuted; but they are not permitted to make converts by the governments under which they reside; and it is supposed, that many respectable Hindoos would be happy to join their sect, were it not for this circumstance: but at present they seem to suffer no other hardship. If good men from Syria could be obtained, not as parish-priests, but to superintend and regulate their concerns, I conceive it would be a great blessing to these good people. The direct protection of the British Government has been already extended to them; but as they do not reside within the British territories, I am doubtful how far it may be of use to them. To unite them to the Church of England, would, in my opinion, be a most noble work; and it is most devoutly to be wished for, that those who have been driven into the Roman pale might be recalled to their ancient church: a measure which it would not be difficult to accomplish, as the Country Governments would be likely to second any efforts to that purpose. Their occupations are various as those of other Christians; but they are chiefly cultivators and artizans; and some of them possess a comfortable, if not a splendid independence. Their clergy marry in the same manner as Protestants. Their residence is entirely inland."

2. The Syrian Roman Catholics are those who were constrained after a long struggle to join the Latin Church, and who still continue in her pale, though distinguished from her in this, that they are allowed by a dispensation from the Pope to

perform all the services of the Church of Rome in the Syrio-Chaldaic language.

"They live under the authority of the Metropolitan of Cranganore and the Bishop of Verapoli. The Roman Catholic Syrians, it is thought, are much more numerous than the members of the original Church. Their clergy, 400 in number, are spread through the ancient Churches, and, by retaining their language, and acting under the direction of the Church of Rome, they leave no means unessayed to draw over their primitive brethren to the Latin communion. They are probably allowed to use their original language, and to frequent the original Church, entirely with this view; and their numbers are thought to be gaining ground. There are said to be eighty-six parishes of Roman Catholic Syrians subject to the dioceses of Cranganore and Verapoli. Their congregations are reported at 90,000." "The Hindoos have a much greater respect for the Christians of the original Church, than for the converts of the Latin communion." "There is a seminary at the college of Verapoli for the education of the Syrio-Roman Catholics, and also one for the Latin Church. The Syrio-Roman Catholics are chiefly engaged in drawing their ancient brethren within the Roman pale; but it appears that some of them have been employed formerly in extending the general object of conversion over the peninsula. I saw, one of their Churches at a village near Pillimbaddy, about thirty miles on the Maras side of Trichinopoly: and I heard of several others." "Their Church was much out of repair; and the ignorance of the few Christians remaining in charge of it is striking: the letters I. N. R. I. over the figure of our Saviour on the cross, were absolutely inverted; nor did the priest who visits them ever notice the circumstance. They read prayers in Malabar according to the ritual of the Church of Rome. Their Church appears to have been once respectable; but it is now fallen into decay."

3. The Latin Roman Catholics are subject to the primate of Goa, under whom is an Archbishop and two Bishops.

"The Churches are numerous; but as they are in general poor, and are obliged to be supplied with priests from Goa, one vicar holds, upon an average, five or six Churches. The number of Christians composing these Churches must be great, as all and every of the fishermen are Roman Catholics. There are very few Eu-

European clergy (not above seven or eight) under the three jurisdictions, and none of them men of education; and it cannot be expected that the native priests, who have been educated at Goa, or at the seminary at Verapoli, should know much beyond their *missals* and *rituals*. The Latin communicants, in the diocese of Verapoli, are estimated at 35,000. The Catechumen suffers no persecution on account of his religion, when once converted; but the country governments are excessively jealous upon this point, and do their utmost to discountenance any conversion."

This interesting report closes with some general observations by Dr. Ker. "It appears," says the Doctor, "from the foregoing statement, that pure Christianity is far from being a religion for which the highest cast of Hindoos have any disrespect: and that it is the abuse of the Christian name, under the form of the Romish religion, to which they are averse. We have been sadly defective in what we owed to God and man since we have had a footing in this country, as well by departing most shamefully from our Christian profession ourselves, as in withholding those sources of moral perfection from the natives, which true Christianity alone can establish; and, at the same time, we have allowed the Romanists to steal into our territories, to occupy the ground we have neglected to cultivate, and to bring an odium on the pure name of Christians. The evil would be less, were it not well known that many of the Roman priests, and their people, who have thus been allowed to grow numerous under our authority, are supposed to be far from well affected to the government under which they reside: indeed, in many instances, the Roman clergy are the natural subjects of nations at enmity with ourselves, at the same time that they are eminently qualified by their influence in their profession, to do us the greatest mischief, by spreading disaffection throughout every part of the country. The Roman Catholic religion has almost always been made a political engine in the hands of its governments; and we must be blinded indeed by our own confidence, if we do not calculate on its being so used in this great and rich country." "Our error has been in not having long ago established free \*

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\* "To give English morals to the natives in their purity, we must, I imagine, make them read English books." "The natives will not come to us freely but to learn English. This they consider as the key to for-

schools throughout every part of this country, by which the children of the natives might have learned our language, and got acquainted with our morality." "Whereas they appear, generally speaking, at this moment, as ignorant of their masters as on their first landing on these shores. I speak not of interfering with their religious prejudices, or endeavouring to convert the natives by an effort on the part of the British government. Conversion, in my opinion, must be the consequence which would naturally flow from our attention to their moral instruction, and their more intimate acquaintance with the English character.

"I do not mention this," he adds, "as an experiment, the result of which might be considered as problematical: the experiment has been already made, and the consequences have proved commensurate with the highest expectation which reasonable men could entertain. The Danish Mission, united with the Society for Promoting Christian Knowledge, have sent some good men into this country, with the laudable view of spreading true Christianity throughout our eastern possessions; and the names of Swartz, Gericke, and others, will ever be remembered by numbers of our Asiatic subjects, of every cast and description, with veneration and affection: and there are happily still living some amongst us of the same character.

"It is true, that the object they had more particularly in view has, in some measure, failed: and few good converts, it is generally imagined, have been made; but let it be remembered also, that they have laboured under every possible disadvantage; they have scarcely enjoyed a mere toleration under our government, and received no kind of assistance whatsoever; they were few in number, and perhaps I may say, without injustice, that they erred (as the best might err) in the means which

tune; and, on the coast, the most strict of the Bramins will have little hesitation in permitting their children to attend a free-school for the purpose of learning it; for they despise us too much to suppose there is any danger of overturning the principles of Braminism. But their ill-founded, ridiculous principles must be shaken to the very foundation, by the communication of such liberal knowledge as a Christian can instil into the minds of youth, and fix there by means of English books; and all this, without making any alarming attack directly on the religion of the Hindoos."



they adopted: but they have done much good by the purity of their lives, and by their zeal in spreading instruction. This will admit of no denial; and I may say, without the danger of contradiction, that few and poor as these men have been, without authority or power to support them, a greater and more extended portion of heartfelt respect for the European character has been diffused by their means throughout this country, than by all the other Europeans put together. We have, in my humble opinion, kept ourselves too far from the natives: we have despised their ignorance, without attempting to remove it,—and we have considered their timidity also (the natural result of their being trampled upon by one race of conquerors after another) as an object for our contempt; at the same time, that we have viewed the cunning of their character (which is ever the natural resource of ignorance and weakness) as the completion of all that is vile and deceitful.—Thus have we continued a system of neglect towards the interests of our native subjects, in points the most essential to their happiness, throughout the whole of our governments in this country. Fain, my Lord, would I see a change in this particular; and I seize the opportunity which the present moment affords, to press the justice and the policy of the measure on the attention of your Lordship's government."

#### AMERICA.

Most of our readers will doubtless recollect the pains we have taken to point out the mischievous effects likely to result from representing the fallings down, cryings out, and other extravagancies which have disgraced many of the religious meetings in America, as marks of conversion, or as arising from divine influence. Our remarks on this subject, we trust, have been attended with benefit, even to some who were at first disposed to deny their justice, and to regard them as proceeding from a latent dislike to vital piety. In the Evangelical Magazine for last month, is inserted a letter from a Mr. Balfour, dated at New York, in which he gives an account of a revival of religion that had taken place at Liverpool, in Nova Scotia. It had begun among some families living in the woods far removed from any place of worship. One of their number, coming to Liverpool, took occasion, on the Sabbath, to relate in the chapel, after divine service, what had taken place in the woods. Of the persons who heard him, one began to fall down, and another to cry out; some

began to pray, others to sing. The people crowded to the chapel to see what was the matter, and as they came they were affected, fell down, and cried out also. The minister could neither preach nor pray for the noise; he merely looked on. This continued all night; and when the congregation quitted the chapel, they met in knots in the streets and in private houses, prayed, sung, and cried out as before. For a whole week no business was done in the town; in many houses no fire was kindled nor victuals dressed. Poor and rich, male and female, young and old, with the exception of a very few individuals, were all, it seems, thus strangely affected. All this had passed previously to the visit which Mr. Balfour paid them. He found the scene strangely changed. All was coldness and stillness among them; their fervour appeared to have evaporated. "I conversed pretty closely," says Mr. Balfour, "with several of the persons who said they were converted on the above occasion. They talked much of the spirit, of the power of God, of conversion, and of coming out, as they call it. They concluded themselves converted if they had been affected, fell down, cried out, &c. They talked with a degree of unpleasant confidence about themselves. They seemed displeased if you hinted to them the possibility of being deceived. What to think or say of it is difficult; nor would I pronounce upon the whole from a part." We do not mean to condemn Mr. Balfour's caution; but we certainly feel nothing of his difficulty in forming a judgment respecting the case before us. We can have no hesitation in pronouncing those to be in an awful delusion who conclude themselves converted because "they had been affected, fell down, cried out, &c." (the *et cetera* referring, we presume, to the hearing voices, or seeing visions during their trances, or to some anomalous extravagancies) and that a work which puffs men up with pride, leading them to talk with unpleasant confidence of themselves, and to resent even a modest warning to beware of self-deception, is the work of the devil and not of God. We are inclined to hope from the appearance of this letter in the Evangelical Magazine, that the conductors of that publication are now disposed to view the matter in the same light. If so, we congratulate the religious world on the circumstance. We request such persons as censured the severity with which we formerly commented on transactions similar to those of which Mr. Balfour gives an ac-

count, to read over what we have said on the subject, vol. for 1802, p. 669, vol. for 1804, pp. 519 and 640, &c. &c. together with the remarks of one of our correspondents in the last mentioned vol. pp. 370, 568, and 633, and compare them with the deplorable condition into which these Liverpool converts are described as having fallen.

#### MISSIONS OF THE UNITED BRETHREN IN NORTH AMERICA.

A report made by the Brethrens Society in Pennsylvania, respecting the state of their Missions among the Indian nations represents the great obstacle to their progress to arise from the rum traders, who endeavour by all the means in their power to seduce the young people to drunkenness, and too often with success. Notwithstanding this discouragement, the Indians collected at the brethrens settlement of *Fairfield* in Upper Canada at the close of 1805 amounted to 116.

The Missions among the Chippeway Indians on the *Tonquakamick* has hitherto produced no visible fruits. The Chippeways seem to have adopted an idea that the object of the Missionary was to possess himself of their country, and also that a disorder which had visited them was to be attributed to his coming among them.

At *Petquoting*, on the river of the Hurons the Missionaries have likewise to struggle with great difficulties from the rum traders. Sometimes however heathen Indians are led to attend to the preaching of the gospel. At the close of 1804 the settlement consisted of 67 persons.

At *Goshen* many distressing occurrences are said to have taken place through the same malign influence during the spring of 1805. The Missionary Zeisberger\* complains in strong terms of the great harm done by the traders, and by white people in general to the missions.

How greatly is it to be desired that some effectual measures could be devised for putting a stop to this destructive commerce in spirituous liquors, carried on by our traders equally to the ruin of the temporal comfort, and of all attempts to promote the moral improvement of this inter-

esting people. On this subject Earl Selkirk has published a small tract, which well deserves the attention both of our government and of all persons who may have it in their power in any way to give effect to his Lordship's benevolent suggestions. It may be had at Hatchard's.

#### SOCIETY FOR THE SUPPRESSION OF VICE.

A REPORT has recently been published by this Society, which proves that many beneficial effects continue to result from its institution. The laws against the profanation of the Sabbath appear to have been enforced by them with such vigour and activity, as greatly to lessen this evil, both in the metropolis and in many of the adjoining villages. Much, however, remains to be done in this respect; and we strongly recommend to them perseverance and unremitting vigilance in this important branch of their labours. Two convictions have taken place, on the prosecution of the Society, of vendors of indecent books and prints, in one of which two of the Members of the Committee appeared as witnesses against the offender, without incurring any of those unpleasantnesses which it has been feared would attend such an office. They received, on the contrary, the pointed commendation of the Judge, Lord Ellenborough.

With the aid of the Society similar institutions have been formed at Chatham, York, Gloucester, Long Sutton, and Reading.

An opportunity is taken, in the course of the Report, to vindicate that law of the Society, which excludes from its body all who are not Members of the Established Church. The rule we had always understood to be a concession to the prejudices of some individuals, whose favour it was deemed of importance to conciliate; and on this ground it may admit perhaps of some apology. But to make unity of religious sentiment an indispensable requisite in a society formed, not for religious purposes, but for prosecuting certain breaches of the law, seems about as reasonable as if the Sheriff of the County, in raising the *posse comitatus*, were to exclude from it all who dissent from the national creed.

That this Society deserves well of its country we can have no doubt, and we trust that, notwithstanding the misrepresentations and obloquy with which its benevolent exertions are often requited, they will manfully continue those exertions for the protection and promotion of the best interests of the community.

\* This Missionary is in his 87th year. At the same place are three other Brethren who have attained a great age, and who have spent their lives from their youth in the service of the mission; brother Jungman 87; brother Grube 92; and brother Lister 93 years old.



## VIEW OF PUBLIC AFFAIRS.

## DENMARK.

THE Island of Zealand was evacuated by our troops, on the 20th of October, agreeably to the Convention entered into between the Commanders of our sea and land forces, and the Danish General; and in Lord Cathcart's official letter on the occasion it is stated, that no sort of infraction of the capitulation had been made by the Danes, who, on the contrary, acted most honourably in the strict and literal fulfilment of their engagements. The number of ships brought away amounted to 16 sail of the line, 9 frigates, 14 sloops of war, besides gun-boats and smaller vessels. Two ships of the line and two frigates were destroyed. The large ships were laden with masts, spars, timber, and other stores from the Arsenal, from which also 92 cargoes were shipped on board transports and other vessels chartered for the purpose, the sum of whose burthen exceeded 20,000 tons. Most of these have arrived in this country. Several of the transports laden with troops are stated, however, to have been lost through the severity of the weather, and all on board to have perished.

Overtures of the most conciliatory nature from our Government are said to have been again rejected by the Court of Denmark. This was to be expected; for besides the exasperation which our late proceedings must have occasioned, no alternative seems now to be left to that Power, but the alternative of hostility to England, or of subjugation to France. The most rigid decrees have been issued against English subjects and English property, and they are enforced with a rigour exceeding that even of the French Government. Intercourse with English subjects is prohibited under the severest penalties, under pain of death where the intercourse is direct. War is declared, Letters of Marque and Reprisal are issued, and no means appear to be left unemployed for inflaming the minds of the people of Denmark against us. Several of our merchantmen have already fallen into their hands in passing through the Sound; and a vigorous privateering warfare at least is likely to be carried on by the Danes.

Under these circumstances our Government have thought it right at length to declare war against Denmark. This declaration was issued on the 7th instant. It states, that his Majesty's anxious and re-

peated endeavours to restore peace with Denmark had proved ineffectual; and then proceeds in the usual form to order that Letters of Marque and Reprisal shall be issued against Denmark. That this measure is now inevitable will be admitted by all descriptions of politicians. There will doubtless exist, however, much diversity of sentiment as to the policy, and even as to the right of those hostile proceedings against the Danish Capital and Navy, which have more immediately produced this painful necessity. On this subject we refer our readers to what has been already said in our Number for September, p. 629. We incline to think, that the question of right is much less dubious than the question of policy. On both, however, we think it the duty of Christians to suspend any very decisive judgment until they are made acquainted with all the facts of the case. Let it not be hastily assumed, that because the measures of Government have been harsh, they are necessarily unjust. We ought not to forget, in canvassing the conduct of Ministers with relation to foreign States, that they have also duties to fulfil towards their own subjects, for whose immediate benefit and protection they have been invested with power; and that if through their supineness or neglect in fulfilling those duties, a danger which they might have foreseen and averted, should actually come upon the country, it will prove but a slender justification of their conduct to allege, that they were actuated by feelings of commiseration towards those who must inevitably have been subjected to much suffering, had they prosecuted those lawful means of self-defence which were within their reach. And surely it ought to be one reason for our putting a candid and even charitable construction on the proceedings of Government in this instance, at least until we have before us all the materials for forming a sound judgment; that it was most manifestly our security, and not any selfish or sinister purpose, which they had it in view to promote by the expedition against Copenhagen.

## PORTUGAL.

Bonaparte has succeeded in shutting the ports of Portugal against us. On the 20th of October, the Crown Prince issued an edict, in which he declares, that as it is impossible for him to preserve his neutra-

lity any longer, he has acceded to the *Cause of the Continent*, uniting himself to the Emperor of France, and the King of Spain, in the hope thereby of accelerating a maritime peace; and he therefore orders his ports to be immediately shut against the entry of British ships of every description. Nothing is now said of the projected emigration of the Portuguese Court to South America; and we should not be surprised to find, that the reports so industriously circulated on that subject, as well as the departure of the French and Spanish Ambassadors from Lisbon, were intended merely to amuse the English Government, and to hinder our adopting vigorous measures for depriving France of those means of annoying us, with which the possession of the Portuguese Navy will furnish her. We may now consider ourselves as at war with Portugal; and in this instance, at least, it will be admitted, without having been in any shape the aggressors. Orders have already been issued for detaining all Portuguese ships; and the proper means, we hope, will also be taken for preventing the Navy and the Colonies of Portugal from being made the instruments of French hostility.

The conduct of Bonaparte, with respect to Portugal, may fairly be considered as illustrative of his designs on Denmark, and may, we conceive, be adduced as evidence to that effect in discussing the merits of the expedition against Copenhagen. Was Denmark less in the power of Bonaparte than Portugal? As an instrument of his inveterate enmity to this country, was she not also much more formidable? If the collection of a French army at Bayonne, and the categorical demands of the French Government, relative to the exclusion of the English from Portugal, left no doubt in the mind of any reflecting man as to what would be the result of those demands, how can a doubt be reasonably entertained, whether Denmark, with an army composed of the conquerors of Jena and Friedland at her very gates, and possessing still stronger temptations to the cupidity of Bonaparte, would have been suffered to enjoy immunity from complete subjugation, on any other terms than those of hostility to England; especially as he had declared in the face of Europe his determination to shut the Sound against our ships?

But to return to Portugal. There is one aspect under which we are disposed to view the unwilling aggression of this power, which is particularly interesting to the Christian

Observer; we mean its influence on the condition of the African continent. In our last number, p. 690, it was observed, that "after the close of the present year, the Portuguese Slave Trade alone will remain to oppose or obstruct any efforts which may be made for the improvement of Africa." The moment however that Portugal is placed in a hostile relation to Great Britain, her traffic in slaves must cease. It will be as effectually extinguished as that of France and Holland have been during the whole of the present war. Is it possible that any one who admits that the government of the world is under the direction of the Almighty, should not be led to see, in the strange combination of circumstances, which have concurred with the enlightened policy of the British and American legislatures, to liberate Africa from this trade of bondage and blood, the effects of his providential interference, in whose hands are the hearts of all men and who turneth them whithersoever he will,—who maketh even the wrath of man to subserve his purposes and promote his glory. How little does it enter into Bonaparte's calculation of the effects which his present system of policy will produce, that while through his violence and perfidy those who first led the way in plundering Africa of her ill-fated sons, are deprived of their wealth, and of their independence as a nation; by the very same means a fair prospect is opened of seeing that continent, which has so long been the theatre of their crimes, at length delivered from the misery, degradation, and darkness which they had been the chief instruments of entailing upon her. We cannot quit this subject without reminding our readers, that the favourable moment seems at length to have arrived, for making a grand and concurrent effort to introduce that light and civilization into Africa, which may prevent, when peace shall return to gladden our shores, the renewal of all those horrors on the African coast which are connected with the Slave Trade. An Institution for that purpose\* is already happily formed under the direction of some of the best and greatest men of all parties of whom this country has to boast. Its funds however, we are sorry to perceive, are still inadequate to any great attempts. But what object can more merit the attention of the Christian philanthropist than this? The case, let it also be recollected, is urgent. Every day which passes over our heads

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\* See our last No. p. 679.



diminishes the period during which our benevolence can be exerted with any thing like the same hope of success, with which it has pleased Providence now to excite and encourage exertion. The call therefore which this Institution has made on the liberality of the public will not, we are assured, be heard in vain, by those who have learnt in the school of Christ to love their brethren, and who possess the means of freely manifesting that love.

Since writing the above, accounts have arrived which seem to exculpate the Prince Regent from any suspicion of collusion with the French. Bonaparte has pronounced a sentence of dethronement against him, because he would not sequester the British property at Lisbon. Whether it will be in his power to effect his escape before the French army shall have taken possession of his capital, and whether in that case he will still think of emigrating to the Brazils, a few days will probably discover.

#### SPAIN.

The springs which France has been preparing for the revolution of this kingdom have at length begun to work. The poor old king has been made to believe that the Prince of Asturias had formed a conspiracy to murder and dethrone him; and the Prince has accordingly been put under arrest. His imbecility and the consummate cunning of the Prince of the Peace will render it an easy matter to fabricate such presumptive evidence of his guilt as will justify his being disinherited or perhaps executed for his pretended disloyalty. The removal of the aged monarch will follow of course, and Spain will then be at the complete disposal of France; which, as a preparatory measure to this catastrophe, has already begun to pour those troops into the Spanish territory, which had been collected at Bayonne under pretence of overawing Portugal.

#### EXCLUSION OF BRITISH COMMERCE FROM THE CONTINENT.

Bonaparte is proceeding rapidly with his favourite project of shutting out the commerce and manufactures of Great Britain from every continental market. We have seen what has been done in the case of Portugal. Austria has also lent herself to the same system, and Trieste and Fiume, her only two ports, are no longer open for the reception of British ships. She has even entered, it is said, into a league with France against this country; she

may therefore now be considered as added to the list of our enemies. The pretence for this conduct is stated to be our attack on Copenhagen and our refusal of the mediation of Russia. But all this is evidently mere pretence. The power of France is the true and only reason. That such a pretence however should be urged seems to indicate that Russia only waits the return of her fleet from the Mediterranean to make a similar declaration with that of Austria. Otherwise it seems extremely singular that Austria should deem it her duty to take up the quarrel of Denmark and Russia against this country, while Russia remains on friendly terms with us.

In the countries which are more immediately subject to the authority of Bonaparte, the strongest measures have been adopted for giving efficacy to his decrees of exclusion. At Hamburgh, as well as at Bremen, all colonial produce found in the harbour or city has been sequestered, and this in the case of Hamburgh without the slightest previous intimation. The demand for it is at the same time so intense, that the price has been doubled. Bonaparte is said to have even decreed that no colonial produce whatever shall be admitted into the continent, and the cargoes of some American vessels appear to have been confiscated on this ground. This complete privation of coffee and sugar cannot fail to be severely felt, and we apprehend must give general umbrage, these articles being as necessary to the comfort of the lower classes on the continent, as tea is to those in this country.

#### TURKEY.

Some recent circumstances seem to indicate that France is about to adopt measures of hostility against the Turkish Empire. When the last accounts left Constantinople, Sebastiani, the French minister, was on the point of leaving it, and it appears by a letter from Trieste that a French army was marching "night and day" from Italy to Dalmatia. A rupture we doubt not will speedily be announced to have taken place between the Porte and France, and Bonaparte's object will be to bring it to a speedy conclusion. When the skill of his arrangements and the promptitude of his movements are contrasted with the feebleness and disorganization of the Turkish power, the issue of the contest may be easily anticipated. We cannot however suppose that Bonaparte's views are confined within the limits of the Turkish Empire. The partition of it will furnish the means for drawing Russia and Per-

sia into a confederacy for the purpose of overthrowing our Indian dominions. It behoves us therefore to prepare without delay the means of counteraction. We have had sufficient experience of the rapidity of Bonaparte's movements, as well as of the vastness of his projects to convince us, that his denunciations against our Eastern possessions are not to be contemned.

Alexandria has at length been evacuated by our troops, in consequence of a convention to that effect entered into with the Turkish Governor, as he was on the point of attacking the town.

#### AMERICA.

AMERICA appears at present to be placed in a situation of considerable difficulty. The measures adopted by France, against the commerce of this country, so materially affect also the trade of the Americans, and have subjected them to so

much vexation, and delay, and loss, that strong remonstrances are said to have been made on the subject, by the American Minister at Paris; but with little effect, that Bonaparte, it is reported, has resolved to refuse to admit any colonial produce whatever into the Continent, lest by any possibility English commerce might find an entrance. America will thus be deprived of all motive for making sacrifices, in order to maintain the relations of amity with France. Should Bonaparte's decrees lead to a misunderstanding between these two governments, it may be the means of preventing that breach between us and the United States, which there is too much reason to fear will otherwise follow the assertion of that system of policy, which the government of this country has recently adopted with respect to neutral commerce, and which we shall now proceed to explain.

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### GREAT BRITAIN.

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#### BLOCKADING ORDERS.

WE will not pretend to discuss the policy of the vigorous measures which have been adopted by our government, for counteracting the effect of Bonaparte's decrees of exclusion, but content ourselves with simply stating their nature.

On the 16th instant there appeared in the Gazette, three orders of Council. The first, after referring to the French decrees, which prohibit all trading in the manufactures or produce of Great Britain and her Colonies, and which place the British Isles in a state of blockade, declares every port of every country from which we are excluded to be in a state of blockade, all trade in the produce or manufactures of those countries to be illegal, and the vessels so employed to be liable to seizure. This part of the order may be considered as the assertion of our rights, derived from the law of just retaliation. What follows is chiefly a modification of those rights in favour of neutrals. Neutrals are permitted to furnish themselves with *hostile* colonial produce for *their own consumption*, and to trade with the mother countries of our enemies, provided that trade be carried on through the ports of Great Britain, or her allies. From the general decree of blockade are excepted, 1. Neutral vessels trading

directly between the enemies colonies and the countries to which they belong. 2. Neutral vessels clearing from Great Britain, Ireland, Gibraltar, or Malta, to hostile ports, or from hostile ports to any of these places. Neutrals which have actually begun their voyage, are to be warned to touch at British ports, before they proceed to those of the enemy, and if they neglect the warning, may be seized. France has required, that all neutrals should bring with them certificates, signed by the French Consul at the port from which they sailed, that their cargoes are not of British growth or manufacture. These "certificates of origin," as they are called, the order of council declares, will render the vessels, on board of which they are found, *ipso facto*, liable to seizure; a regulation of which we are unable to perceive the policy.

The second order suspends that provision of the Navigation Act, by which the importation of foreign merchandize is prohibited, except in British bottoms, or in the ships of the countries where such merchandize is grown or manufactured, and permits neutrals to import the commodities of any hostile country into England, subject to such duties as are paid on the same articles when imported in British vessels. The commodities which



cannot be legally imported into Great Britain at all, may still be warehoused from neutral bottoms for re-exportation. All neutrals are allowed to clear out, from our ports to any port whatever, all articles except sugar, coffee, wine, brandy, snuff, and tobacco, and even these articles may be exported by his Majesty's licence.

The third order declares the sale, to neutrals, of British ships taken by the enemy, to be illegal, and subjects such vessels to capture.

A fourth order has been expected on the Exchange, but has not yet appeared, (the expectation therefore may be unfounded) exempting from condemnation, even when found in ships belonging to the enemy, all goods which can be satisfactorily proved to be of the growth or manufacture of this country.

Such are the means which our government have taken to deprive Bonaparte's schemes of commercial aggression of their efficacy. We decline, as we have already said, any discussion of them for the present.

#### DOMESTIC INTELLIGENCE.

War is declared by our Government, and letters of marque and reprisal issued against Tuscany, Naples, Ragusa, and the Republic of the Seven Islands. Sweden and Russia are now, therefore, the only European powers with which we are not actually at war; and with respect to Russia we cannot but regard her friendship as very precarious. Should she take part against us, Sweden will probably be compelled to assume likewise a hostile aspect. The crisis, it must be admitted, is peculiarly tremendous. May it dispose our hearts, in the remarkable failure of all human succour which we now experience, to humble ourselves before God, to seek his favour by penitence and prayer, and to make him alone our trust and confidence!

The arrival of a flag of truce from France led to a rumour, that a pacific negotiation with that power had been opened. Such a rumour, however, though it made an impression on the funds, we apprehend to be destitute of any foundation. The object of the flag of truce was most probably to convey to the Austrian Ambassador the intelligence, that his master had resolved on declaring war against England.

Several expeditions are preparing in the ports of the Channel, in which a considerable number of land forces are to be employed. Their destination is very properly kept secret.

Louis the XVIIIth has arrived in England, under the title of the Count de Lille,

and is now engaged in paying visits to different Noblemen who have invited him to partake of their hospitality. It does not appear that he had any political end in view by coming to this country. His object probably was to obtain that security for his person which the Continent cannot long afford him. He has not been received at Court, nor is he likely to be acknowledged in this country in any other than a private character.

Lords Lake and Cathcart have been created Viscounts, and Admiral Gambier a Baron, by the title of Lord Gambier.

Dr. Markham, the Archbishop of York, who died on the 4th instant, in the 90th year of his age, will be succeeded by Dr. Vernon, the present Bishop of Carlisle, whose vacant See will be filled by Dr. Zouch.

A circular letter, we are happy to observe, has been addressed to all the Bishops, by the Lords of his Majesty's Privy Council, calling their attention to the penal enactments of the Clergy Residence Act; stating the increased number of Clergymen, who appear, from the last annual returns, to be non-resident, without licence; reminding the Bishops of their power to issue monitions to compel the clergy to reside on their benefices, and to perform their duties there; and desiring to know whether monitions have been accordingly issued to defaulters.

The Archbishop of Canterbury, we are no less happy to find, is taking measures for obtaining full information respecting the state of the education of the poor throughout the kingdom. The Clergy have been directed to transmit to their respective Bishops, an account of the number and nature of the English Schools in their Parishes, with the number of Children educated in each. They ought also to be required to state the number who are not educated.

#### NAVAL INTELLIGENCE.

Three squadrons of men of war have been fitted out, one under Sir Sydney Smith, another under Admiral Keats, and a third under Sir Samuel Hood. The former has already sailed, the two latter are said to be ready for sea.

Very severe gales have prevailed during this month, and much damage has been done to our shipping in consequence.

Our cruizers continue to capture the privateers of the enemy. Three of considerable force were lately brought in on one day.

A very spirited action has recently been

fought in the West Indies, by the Windsor Castle Packet, Captain Rogers. She was attacked by a French privateer mounting 14 guns, and having on board 90 men. Her own force was only 8 guns and 28 men. After an action of two hours, during which the Cap-

tain of the privateer was killed, and 56 of his men either killed or wounded, she struck to the Packet, and was brought into Barbadoes. The loss on board the Packet consisted of four killed and eight wounded.

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## OBITUARY.

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### CHARACTER OF MR. FOX.

(Continued from p. 696.)

His Majesty appears to have shewn no reluctance in appointing Mr. Fox to be Foreign Secretary of State, under the new circumstances of the country. Lord Grenville was made the First Lord of the Treasury; Lord Sidmouth was received into the Cabinet, and the friends of Mr. Pitt were the only party who were excluded from the administration.

In considering Mr. Fox as a member of the government, we must not expect to find him exerting all those energies in the service of the crown which he had for so many years displayed as the leader of opposition. We must conceive of him as now somewhat advanced in years, and declining in health; having a very sallow countenance and a feeble step; exchanging under these circumstances the relaxations of domestic life, and the air and exercise of the country, for the anxieties of public business and the sedentariness of office. In becoming a minister, he probably indulged much more the wishes of his friends and his own benevolent feelings towards many old and unrewarded followers of his political fortune, as well indeed as a long cherished hope which he had formed of being able to bring about a peace with France, than any dictates of personal ambition.

The new government was scarcely established when complaint was made in parliament of the introduction of the Lord Chief Justice of the King's Bench, a friend of Lord Sid-

mouth, into the Cabinet. It was affirmed to be unconstitutional thus to combine the character of a Judge with that of a political servant of the crown. Not only might the Judge (it was said) have to deliver his judicial opinion upon cases on which he had previously expressed his sentiments in his capacity of member of the Cabinet: not only might he be insensibly led to take a too lively interest in the political struggles of the day; but the credit of the Chief Justice of England might also be impaired. It was likewise objected that this appointment might teach future Chief Justices, whose independence of the crown could not be too carefully provided for, to aspire after the further honour of a seat in the Cabinet. It was answered that the Lord Chief Justice would absent himself from the council table when questions should arise on which he might have subsequently to give judgment in his court, and that the independence of judges could be little affected by the seat in question, because no salary was annexed to it. Mr. Fox insisted that the King's right to call a Judge into his councils could not be questioned, and he observed that the separation between the judicial and executive powers, which some writers on the constitution had represented as so important to our liberty, would be found on examination to subsist chiefly in theory, much confusion both of the legislative, executive, and judicial authorities unavoidably occurring in practice. Earl Mansfield, and a former Judge, had been summoned



to the Cabinet, and these precedents were pleaded in favour of the present appointment. Much odium had however attached to the legal character of Earl Mansfield, in consequence of his having been deemed to concern himself too much in politics. We are far from denying his Majesty's right, either of nominating Judges to be Privy Counsellors, or even of summoning them to that committee of the Privy Council, which now, under the name of the Cabinet, directs and controls all the great measures of the executive government: yet surely the expediency of such an appointment, and its consistency with the general principles of our constitution, may be reasonably questioned.

In respect to foreign politics, Mr. Fox could now depart but little from the course into which the country had been already brought by Mr. Pitt. Three ways of proceeding suggested themselves, as he took an early occasion to remark in parliament. One was to make immediate peace; but the moment, it might be feared, was not yet arrived, when a pacification could be effected. Another was to detach ourselves altogether from the Continent, and seek for our security by pursuing objects exclusively British. The third, which he deemed the preferable course, was to cultivate what yet remained of connection with the European powers, and especially to attach ourselves to Russia. On the occasion of the King of Prussia manifesting a want of honour and good faith to this country in the affair of Hanover, Mr. Fox pronounced in parliament a most severe philippic against that monarch, and suggested strong and instant measures of retaliation.

There was little novelty at this time in our financial operations. A tax on iron having been withdrawn, a per centage on various existing taxes was substituted, and the property tax, which had been once condemned by Mr. Fox as unconstitutional, was raised from  $6\frac{1}{2}$  to 10

per cent. ; a measure perhaps expedient, if not necessary, but serving remarkably to point out the inconsistency of conduct into which violent oppositionists are almost unavoidably betrayed, when they undertake in their turn to conduct the concerns of government.

The military plan of the new administration was not soon produced. It consisted of a Training Bill, which, however important it might ultimately prove, could not fail to be for a time inefficient, and which has not even yet been executed; and of the conversion of the service of the regulars for life into service for a term of years, an exchange highly honourable, as we think, to the advisers of it, but not calculated to supply any great and early addition to our military strength, which, nevertheless, had been again and again acknowledged by all parties to be deficient.

In respect to Ireland the conduct of Mr. Fox in office seems to have varied little from that of Mr. Pitt. To the great question of the removal of the Test Laws, which now exclude the Catholics from parliament, and from the higher civil and military situations, he had always declared himself a zealous friend. Mr. Pitt had taken the same side, and had even retired from the administration, on account of his not being able to obtain the royal consent to the introduction of a measure, guarded indeed in its provisions, but directed to this object. When Mr. Pitt afterwards assumed the government, he professed to forbear from agitating the question. Mr. Fox, when in office, was inclined to exercise a somewhat similar forbearance: he accordingly discouraged the Catholics of Ireland from presenting a petition which they had meditated.

In what degree Mr. Fox might countenance the principle of the Irish Insurrection Bill, the rough draught of which his colleagues prepared, with a view of bringing it into parliament, we do not presume

to affirm. The bill must have been harsh in its provisions, whatever might have been the modification of them, since it had for its object the forcible seizure of the arms of individuals, in districts which should be pronounced to be disposed to insurrection. It passed under the auspices of the succeeding administration. The near approximation of the two cabinets in a question of this description is a circumstance extremely worthy of notice.

The mal-administration of our affairs in India, so far as respected our conduct towards the native powers, and more particularly the Mahrattas, had been the subject of some remark from Mr. Fox, when he was in opposition; and the topic was again introduced, when he came into power. What course he was likely to observe, when the sense of the house should be taken upon it, did not clearly appear from the expressions used by him in some preliminary debates. The Governor General of India, against whom the animadversions of Mr. Fox had formerly been pointed, stood high in the opinion, as well of Lord Grenville as of Mr. Pitt; and it seems reasonable to suppose that the cordial union now subsisting between Lord Grenville and Mr. Fox, which had evidently influenced the former in respect to a great Indian appointment\*, might also have some operation upon the latter in the adjustment of Indian questions.

The subject of reform in the representation would not be mentioned by us in this place, if we had not reason to think that some zealous friends of Mr. Fox, out of parliament, expected that, in the golden age which they assumed to be now approaching, this their favourite object might be accomplished. The topic was not mentioned by him.

\* We allude to the recommendation of the Earl of Lauderdale to be Governor General of India, a recommendation effectually resisted by the Directors of the East India Company.

It had once agitated the strongest passions of the house, but it seemed now, with others of a like kind, to be generally considered as at rest. It was buried by common consent "in the grave of all the Capulets." The times indeed in which we live suggest efforts rather for the preservation of the constitution, than for the improvement of it; and perhaps it is one part of our present calamity that, through the constant pressure of immediate dangers, many growing evils, both political and moral, are suffered to fade too much from our sight.

One of the last transactions of the parliamentary life of Mr. Fox was that which we have already noticed as doing great honour to his character, a motion pledging the House of Commons to take measures for abolishing the Slave Trade in the ensuing session.

We have thus touched on the leading measures taken during that session of Parliament, in the commencement of which Mr. Fox was introduced into the government. The change, as we think, must have seemed to many persons to be less of measures than of men. The vessel, being subject indeed to the same winds and currents, pursued nearly her accustomed course. The drama which was exhibited in parliament would appear to an ordinary spectator to be almost exactly the same. The actors, with the exception of one personage who had vanished from the stage, were also the same; but they were seen to play new parts. Bills were introduced which subjected the new ministry to criticisms, not unlike to those which had been exercised on former ministries. Taxes were proposed, which, like some former taxes, were, after due consideration, relinquished. The public burthens were again increased, and those who augmented them lamented, in the language of their predecessors, the necessity which imposed this imperious duty, and recommended patience as now indispensably re-



quisite, a virtue indeed which happily had always been characteristic of the English people. Measures were taken for augmenting our military strength, but they fell as short of the immediate occasions of the country as any of the antecedent efforts, and an opposition party was formed, which, though condemning the old opposition spirit, had so lively a recollection of the hostility which they had themselves experienced, that they did not fail to expose, nearly after the accustomed manner, the slips and errors and inconsistencies of the new government.

Yet notwithstanding this general similarity between the measures of the present and those of the former administration, various smaller differences arose, and the men who were now in opposition so strongly censured every deviation from the antecedent practice, that they contributed to give a distinct character to the new ministry, and to assist in this respect their reputation for consistency\*. The points of difference which occurred were also sufficient to satisfy the immediate partisans of Mr. Fox, and to furnish topics on which they might expatiate. Russia, and the other northern powers, though encouraged, as has since been stated in parliament, to expect pecuniary assistance in certain cases, were not now as heretofore actually subsidized. A mild exercise of power was said to have taken place in Ireland. The military change, of service for life, for service for a term of years, was affirmed, and not unjustly, to be favourable to liberty. Above all, the subject of the Slave Trade now

about to be revived, could not be mentioned without reflecting high honour, as well on Mr. Fox, as on Lord Grenville, and on the general body of the ministry. Moreover the friends of Mr. Fox pleaded the difficulties entailed on him by his predecessors. They truly observed that there were many things which it might be extremely inexpedient to undo, and which nevertheless ought never to have been done. They now claimed credit for a character which had been unfairly denied to them by their antagonists, that of being determined to maintain the real rights of the country, no less than their predecessors. They would, however, unite firmness and moderation; they were sober practical politicians, and expected to see the Empire saved, not by any unseasonable attempt at constitutional reformation, nor by any single effort of the genius of Mr. Fox in the management of foreign politics, but by the continued application of the powers of his great mind to all our various foreign and domestic interests, aided indeed by the exertions of other men of the first character for talents and information.

But however satisfied the immediate partisans of Mr. Fox might be with such arguments as these, and however gratified by all the measures of their chief, there could not fail to be a large though heterogeneous body of persons, once eager in his praise, who would be disappointed at the smallness of the visible effect produced by his exaltation into power. A thoughtless multitude had imagined, that when the opponent of Mr. Pitt should be called to the councils of his sovereign, the public burthen would be lessened, and the tide of our calamities would immediately turn. Some enthusiasts for liberty had hoped that the standing army, of which they now heard Mr. Fox urge the permanent increase, might give way to a more constitutional force. Those Catholics who had assumed that the time was come when they

\* Thus for example, a bill for regulating the intercourse between America and the West Indies, though it merely lodged in the Privy Council the same discretion which had been exercised, without the previous authority of law, by the West India Governors, was represented as a great and dangerous departure from our established policy, and as necessarily detrimental to our shipping interest.

should be delivered from religious tests, however they might yield to the good advice of Mr. Fox, would doubtless be mortified to find that it was still their great duty patiently to wait. The violent reformers could see nothing done; and that part of them who vehemently cried out for the abolition of sinecures, beheld a bill brought into parliament, to render the possession of a great sinecure, already held by the first Lord of the Treasury, compatible with the enjoyment of the emoluments of his new office. All these persons, in common indeed with the more reasonable followers of Mr. Fox, had confidently assumed that now either peace would be made, or the war would be carried on with new vigour and success. But what success could be expected against an enemy whose troops had nearly conquered the continent; and what vigour by a country which possessed scarcely any disposeable force? Mr. Fox had undoubtedly been much misunderstood; and, like every leader of opposition, he had found assembled under his banners many factious, discontented, speculative, and unreasonable men, for the loss of whose favour he would now receive compensation in the solid influence of the government. He had however surpassed ordinary oppositionists in vehemence of character; and he had much encouraged a vague idea that some most important reforms would be effected under his auspices. We conceive it to have been the great fault of his political life to create expectations of this kind, which he could never realize. In many speeches in parliament, and in his addresses to the Whig Club as well as to his constituents, he had strenuously urged the necessity of reforms, the nature of which he was not careful to explain: sometimes declaring these fundamental changes to be essential to liberty, and occasionally representing them as an almost indispensable preliminary to the attainment even of peace. "If there be any

men" (said he, in the debate on the triple assessment bill of Mr. Pitt) "who feel themselves capable of restoring peace with the enemy, and internal tranquillity to these kingdoms, *without a change of system, and without restoring the constitution to its vigour*, I can only say that they are more sanguine than I am. I can speak on the subject without any personal motive; for I publicly declare that I will never take a part high or low in any administration, until public opinion shall have decided for a thorough and perfect reform of all our abuses, and for a direct return to the genuine principles of the British Constitution." Mr. Pitt complained, on this occasion, as indeed on many others, of the undefined meaning of Mr. Fox's language; "What" said he "is that radical change on which the Right Honourable Gentleman so strenuously insists, I am at a loss to conjecture. One thing however I collect from his speech, namely, that a total reform of parliament is only a part of that general change which he is so anxious to obtain, and that no portion of the existing government is to be exempted from it."\*

The meaning of those loose expressions which Mr. Pitt, in 1797, was unable to explain, is still open, as we think, to the conjecture of the learned, the very entrance of Mr. Fox into power not having removed that ambiguity which was then so much the subject, both of lamentation and complaint.

But we proceed to the last act of Mr. Fox's political life, the negotiation for peace; and we are so impressed with the persuasion that "blessed are the peace makers," as to feel little disposition to exercise that critical spirit, which was employed in canvassing the diplomatic talents of Mr. Fox on this occasion. We shall merely relate a few lead-

\* Mr. Fox in explanation denied having meant to say that no peace could be obtained before a general reform should be actually carried into execution.



ing facts. Mr. Fox, in February 1806, was informed by a foreigner, who gained admittance to him in private, under the name of Guillet de la Grevilliere, that an assassination of the Emperor of the French was intended. "It is necessary (said the man) for the tranquillity of all crowned heads, to put to death the Ruler of France, and a house has been hired at Passy for this purpose." Mr. Fox immediately wrote a familiar letter to M. Talleyrand, informing him of the circumstance. "I am not ashamed, said he, to confess to you, Sir, who know me, that my confusion was extreme, in thus finding myself led into a conversation with an avowed assassin. I instantly ordered him to leave me. Our laws do not permit us to detain him, but I shall take care to have him landed at a seaport, as remote as possible from France. At his first entrance, I did him the honour to believe him to be a spy." M. Talleyrand replied, that having laid this communication before the emperor, his Majesty observed, "I recognize here the principles, honour, and virtue, by which Mr. Fox has been actuated. Thank him on my part." In an accompanying letter of the same date, the French minister transmitted an extract from a recent speech of the Emperor to the legislative body in France, expressing a disposition to peace, on the basis of the Treaty of Amiens. "It may be agreeable to you," says M. Talleyrand in the opening of the letter, "to receive news from this country. You will see that our wishes are still for peace." Mr. Fox returned for answer, that in order to avoid chicane, and as a better basis of negotiation, the object on each side should be "*a peace honourable for both parties and their allies, and calculated to secure the tranquillity of Europe.*" Nothing undoubtedly could be more general, than a basis, as it was termed, of this sort. In the further progress of the business, Lord Yarmouth, then in France, who was

not accredited as a minister, held verbal conferences with the French Government; and it was inferred by Mr. Fox from his Lordship's account of those verbal communications, considered in connection with a letter received from Mr. Talleyrand, by Mr. Fox, that the principle of *uti possidetis* was agreed to, as the basis of the intended treaty. In the mean time, new objects of ambition presented themselves to France, and evident signs were given of her disposition to depart from that principle of *uti possidetis*, to which she was construed to have given at least a verbal consent. Lord Holland was now directed to set out for Paris as an accredited minister, but the increasing illness of Mr. Fox prevented the departure of so near a relative, and the Earl of Lauderdale was substituted. This change of the plenipotentiary gave the first notice to Mr. Fox of the very serious nature of his indisposition. The French minister denied his having ever assented to any other, than the general "Basis," first suggested by Mr. Fox, and the negotiation, after some compliments to the British Secretary of State, whose increasing malady was said to have caused a change of tone in the British ministry, and some rudeness to the Earl of Lauderdale, was broken off. That the French intended to amuse this country by a delusive hope of peace; that they paid unbecoming compliments to Mr. Fox, at the expence both of his predecessors, and of his colleagues; and that they departed from their own verbal professions, there can be little question. The negociation, though it did not continue to be conducted by Mr. Fox, proceeded in exact conformity to his sentiments; for he was consulted on all material points; and there is reason to suppose that it terminated, as it would have done, if he had himself dictated every proceeding. Our chief doubt, upon this important subject, respects the

policy of insisting on the strict principle of *uti possidetis*, either as a preliminary to negotiation, or even as a condition of peace.

Mr. Fox was now compelled by the rapid increase of his disorder, which was become manifestly dropsical, to undergo the operation of tapping. The first of these dangerous experiments, took place on the 7th of August, and on the following days his state was extremely dubious. He was fully sensible of his danger. Having rallied and seen his friends, he is said to have been told by one of them, a nobleman who wished to administer comfort, that he had made a party for Christmas, and expected Mr. Fox to be of the number, adding "It will be a new scene for you, Sir."—Mr. Fox replied—"I shall indeed be in a new scene by Christmas. What do you think, my Lord, of the state of the soul after death?" He is reported to have proceeded to say "I should have believed in the immortality of the soul, though Christianity never had existed, but how it acts when separated from the body, is beyond my capacity of judging. This however I shall know by Christmas."

During his illness, he is said to have expressed an anxious wish, that he might live to witness the accomplishment of the abolition of the Slave Trade: and he left it as his dying charge to his political friends, that they should persevere in their efforts, till that great object should be obtained.

Mr. Fox had requested to be removed from London to his residence, at St. Ann's Hill; he was however with difficulty carried to the House of the Duke of Devonshire, at Chiswick. Here a second tapping took place, on the 30th of August. He appeared to be in great danger soon after the operation, but again surprised his friends by a temporary revival. In a few days more they saw every hope vanish; but they were allowed to take their leave of him. To Lord Henry

Petty, then Chancellor of the Exchequer, he is understood to have said,—“All this is in the course of nature—your labour is difficult—do not despair.” Mrs. Fox, and Lord Holland, both overcome with grief, remained around him. He put the hand of Mrs. Fox into that of Lord Holland, and then placed his own upon theirs—"God bless you, said he, I die in peace. I pity you."—These are reported to be the last words which he uttered\*. He died on Saturday, the 13th of September 1806, between five and six in the evening, in the 59th year of his age.

(To be concluded in our next.)

#### REV. NATHANIEL GILBERT.

THE Rev. Nathaniel Gilbert (late vicar of Bledlow) was the eldest son of Nathaniel Gilbert, Esq. of the island of Antigua. He received the best inheritance a father could transmit to his son, the example of a life of unspotted honour and integrity, and of a piety not only genuine, but fervent. As far as the prayers of his excellent parents could avail he was sanctified from his birth, and the great object of his education was to bring him up in the nurture and admonition of the Lord. At seven years of age, he was sent to England, and intrusted to the care of his uncle, Mr. Francis Gilbert, who was also a gentleman of singular piety, in whose house he shewed many hopeful signs of his being under the influence of religious principles, as well as a decided inclination for the Christian ministry. At the age of ten he was placed with the Rev. Mr. Hatton, of Water's Upton, in Shropshire,

\* The words of Mr. Fox, which have been quoted, are taken from a publication which though anonymous, bears in many parts of it strong marks of authenticity. The last words "I die in peace, but pity you," or terms nearly synonymous, are in several publications, and have, if we mistake not, been publicly quoted by one of Mr. Fox's friends.



where, for several years, he applied to the Latin and Greek classics. While he was thus growing up as a tender plant, sheltered by a private and religious education from the corruptions of the world, the premature death of his father recalled himself and his sisters to the island of Antigua. As long as his excellent mother survived, her exhortations and example were effectual, through divine grace, to preserve him in the happy paths of youthful piety; but when it pleased God to take her to himself, then he and the whole family felt how great a loss they had sustained. He was soon drawn to associate with the people of the world, to imbibe their spirit, and to imitate their manners. The restraints of religion were gradually shaken off, God's word was laid aside, and prayer much disused; till at last he was betrayed into some gross violations of the law of God, which, though too common in those islands to be deemed disreputable, yet he well knew were hateful in the eyes of God; and they rendered him loathsome in his own. His conscience was wounded and polluted, but not seared. He did not tamely yield to the general corruption, but made many reiterated, though unsuccessful, efforts to stem its torrent. There was a painful warfare carried on in his soul between grace and nature, which continued with various success until his twentieth year. Then he began to make a firmer stand against sin, and with more truth and resolution to say, *I will arise, and go to my Father*. He resolved to return to England, to resume his studies, and to devote himself to the service of religion.

In this determination which the grace of God's Holy Spirit had manifestly influenced him to adopt, he was strengthened by the circumstances in which the providence of God had placed himself and family. Brought up in the hope of inheriting a considerable estate, he was equally surprised and shocked to find, on his

return to Antigua, that that estate was overwhelmed with debt, and that the subsistence of the whole family depended on his mother's small jointure. At her death that resource failed, and the revenues of the estate being wholly appropriated to pay the creditors of his father and grandfather, he, his brother, and three unmarried sisters were cast, altogether unprovided for, on the world. This was a severe, but it proved a wholesome discipline; and both he and his family have often blessed God, that He had seen meet thus to afflict them. Disappointment, poverty, neglect, and occasionally even hunger, (for he sometimes wanted a meal, and sometimes was indebted for it to the grateful attachment of the poor slaves on his father's estate) conspired to wean him from the world, and to lead him to the sanctuary of religion for shelter and consolation. He fled from Antigua, as from a scene of sorrow, vice, and humiliation. The healthful sprightly youth, who at seventeen had been alike a stranger to vice and sorrow, returned to England at twenty, broken down in health and spirits; like the Prodigal Son, painfully tracing back his steps to his father's house. From this distressful period may be dated the highly irritable state of Mr. Gilbert's nerves, which continued to the hour of his death.

Upon his coming to England, he settled in Shropshire, in the parish of Madeley, and during the years he there prosecuted his ministerial studies, he enjoyed the invaluable advantages of Mr. Fletcher's public labours and private association. He acquainted himself with God, and was at peace. He grew in grace and knowledge, and entered upon the work of the ministry, though with much humility and diffidence, yet with far more experience and knowledge than most young men possess.

The different scenes of his ministerial labours have been laid at Bristol, London, Budworth, Sierra

Leone, Aveley, and finally at Bledlow, in Buckinghamshire. In every station which he filled he was respected and beloved. The kindness of his heart made him friends, and the suavity of his manners prevented him from making enemies. He was disinterested and liberal, modest, diffident, open, sincere and unaffected. His public ministrations were discharged with a remarkable degree of propriety, seriousness, and devotion, and his discourses were solid, practical, and impressive. His nervous habits, connected with the low opinion which he entertained of himself, induced him to throw himself always into the back ground, and to put before him men, whose piety and talents were greatly inferior to his own. He sought not great things in the ministry; he studiously shunned every thing which savoured of notoriety, and was as much gratified to exercise his ministry in a small country congregation, as others are with more numerous and splendid audiences. And in the limited circles to which his labours were confined, he was ever regular and diligent in preaching the word, in visiting the sick, and in instructing youth. No suspicion of covetousness could attach to him, for his flock knew well that he was more anxious to communicate truth than to receive tythes.

It is too much the complaint of ministers, that they see no adequate fruit of their labour. In this respect Mr. Gilbert suffered in common with his brethren: nevertheless, he by no means laboured in vain. Wherever he went, God was graciously pleased to make his ministry the means of saving souls; and there are now living some clergymen, who attribute to their association with him, under the divine blessing, that knowledge of the grace of the Gospel which they now possess.

Mr. Gilbert possessed a sound and vigorous understanding, and a facility also in expressing himself, which would have rendered him

highly useful as a writer, had not his extreme diffidence and modesty restrained him. He was prevailed on by the importunity of his friends to publish a sermon which he preached at Reading, at Archbp. Laud's lecture, on the subject of "The forbidden tree," (a review of it appeared in the *Christian Observer* for March, 1805,) which will be found to be an able and ingenious vindication of the ways of God in this particular, from the objections of the sceptic, and the sneers of the profane. This production will serve to illustrate, both the acuteness of his reasoning powers, and the strength of his piety. He was also a frequent and acceptable contributor to the work in which this record of his worth is now inserted.

Mr. Gilbert cultivated, in an eminent degree, a Catholic spirit for those who differed from him in doctrine. To the church of which he was a minister, he was warmly attached, and her honour and interest he was ever desirous to promote by all fair and honourable means, which did not trench on the love of the Christian brotherhood and the interests of vital Christianity; but he was still liberal and affectionate towards those, whose sentiments respecting the forms of ecclesiastical polity had led them to separate themselves from that church.

For a minister to relinquish his country, and all the comforts of civilized society, and the privileges of Christian communion, to risk his life in an unwholesome climate, without any view whatever to honour or emolument; and to leave behind him, in the tenderness of childhood, an only son, (who now lives to lament his loss) in order to preach the gospel of Christ in Africa, will be deemed a strong presumption of the integrity of his religious profession. But repulsive as the engagements of a missionary generally are to the feelings of mankind, yet men of constitutional fire, vivid imagination, cheerful spirits, and unbroken constitution, may suffer less



than others in such an undertaking. But Mr. Gilbert's character was the reverse of all this, and all his habits seemed hostile to an attempt of this nature. However, when from various considerations it appeared to him to be his duty to accept the chaplainship of Sierra Leone, he did not *reason with flesh and blood*, but cheerfully forsook all to follow Christ.

His death was such as might be expected from the general tenor of his life—*calm* and *serene*. His disease was of the liver, and must have commenced long before he or his friends had the least suspicion of it. He had often been much indisposed for more than a year before, but it was not till the latter end of July that he felt himself seriously ill. From that time he apprehended that his sickness would be unto death, although his friends at first supposed it to be only a low, nervous fever. But it too soon appeared what was the nature of his complaint. He complied with the importunities of his friends, and went up to London for medical advice. He enjoyed for upwards of six weeks the anxious attentions of men of the first professional skill, but every means which they employed for arresting the progress of his disorder proved ineffectual.

Early in the month of August he had written to his wife's brother, that he considered his disease as mortal, and that at no period of his life had he been able to look death in the face with more cheerfulness and composure: that he every way felt himself a sinner and an unprofitable servant, but that he was graciously enabled to cast his soul on the sure mercies of God in the Son of his love, and that he trusted his Redeemer would bear him safely through his last conflict, and crown him with eternal life. On the Tuesday week before his death, the same brother came to London to see him. He found Mr. Gilbert very low in body, but tranquil and serene in mind. He then held similar language to that which has just

been quoted, and observed that though the general tenour of his life might, he hoped, be admitted as a proof of the sincerity of his faith in Christ, yet so strongly did he feel the defects of his best obedience, and his many partial departures from God, that he found he had nothing on which he could place the slightest reliance but Christ alone, and that on him he rested the whole of his hope of salvation. He had always been used, he said, to consider death as a very formidable thing, and he was surprised that he should then view it with so much composure: the only thing which excited a doubt in his mind was, that he should enjoy so much peace: he was almost tempted to consider it as a false peace. He added, that he felt most of this peace when he considered himself absolutely as a dead man, who had done with this world, and was only interested in that which was to come. Symptoms occasionally favourable had revived his hope of life, and for the sake of his family he would be content to live; but he complained that the idea divided his soul, and drew him back to earth. On Thursday morning the 12th instant when his wife told him that she rejoiced to see his faith and patience hold out, he answered cheerfully, "I have nothing to try them." His decay was very rapid on the Thursday, Friday, and Saturday. On Sunday the 15th his brother communicated to him what he had just learned from one of the medical gentlemen who attended him—that he was *then dying*. A momentary expression of surprise passed across his countenance, and he answered, "I never expected to recover. I deemed it merely possible, because all things are possible with God; yet I was not aware I was *dying*. However, the will of God be done." From that moment all his conduct and language were those of a dying Christian. He requested his brother to administer to him the Lord's Supper, which he received with great devotion, joining on

his kness in the general confession with uncommon ardour. On Monday morning he shewed much pleasure in seeing a dear friend, and observed to him "that he had thought it his duty to use every means for his recovery, but that he was ready to die, and that after what he had suffered, it would be a pity to have the same to pass over again." On the Tuesday morning he declared himself happier than he had ever been before. From Sunday evening till near eleven o'clock on Tuesday night he was often delirious; he had, however, frequent lucid intervals, in which he was perfectly collected. Not an expression escaped him which could give pain to his friends, or which indicated any discomposure in his own spirit. From first to last the peace of God evidently shed a calm over all his faculties. He slept for two or three hours on Tuesday night, and was afterwards wholly free from delirium, and perfectly in his senses. He sometimes cited passages from Scripture, and

at other seasons poured out his soul in expressions of praise and prayer. He frequently repeated "I am going to rest," and then added, "God is the rest of my soul." Once he said, "I am blessed; blessed be the name of the Lord." For a considerable time, he attempted to sing Hallelujah; and by many other expressions, which his inarticulate utterance rendered hardly intelligible, he fully evinced that his end was not only peaceable, but joyous. On Wednesday he fell asleep without a sigh or groan. Thus did he end, in the 46th year of his age, a life, which, with the exception of the period of his youth, passed in Antigua, was spent without any blemish on his christian profession, or any spot on his integrity and honour in his dealings with man. Were his character summed up in a few words, perhaps none could be found more appropriate, than those in which the Truth himself bare witness to the character of Nathaniel, *Behold an Israelite indeed, in whom there is no guile!*

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### DEATHS.

In an advanced age Earl GREY. He is succeeded in his title and estate by his eldest son late Viscount Howick.

In Charlotte-str. Portland-place, HENRY SCOTT, fourth Earl of Deloraine, Viscount Hermitage, and Baron Scott.

At Shornbrook, near Bedford, WILLIAM MACKINEN FRASER, M. D.

At Bletchington, co. Oxford, the Rev. JAMES COWARD, rector of that parish.

At Kilvington, near Thirsk, aged 70, the Rev. FRANCIS HENSON, D. D. 31 years rector of that place, and formerly fellow of Sidney College, Cambridge.

Rev. WILLIAM NORFORD, rector of Boyton and Bradfield-Combust, Suffolk.

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### ANSWERS TO CORRESPONDENTS.

WE have already frequently stated, that literary notices, in order to be inserted, must be forwarded to us before the 15th day of the month. When this limitation is not attended to, gentlemen must lay their account with being disappointed in the hope of seeing their works announced.—The request of J. F. H. will be attended to.

A second letter from TALIB; and A. H. Z. are under consideration.

S. P.; A QUANDAM SPORTSMAN; and R. H. are recived.

We refer AMINTOR to the review of Burder on Amusements in our Vol. for 1805, and to the review of Mrs. Carter's life in our last number.—LUCRETIA SELBY will, if possible, be gratified.

ELEAZAR ought to have been aware that there may be in the world more Dr. Buchanans than one.

Mr. FABER's two favours have been received. His paper will appear.

It is quite out of our power to furnish the money wanted by R. D.—R. D. will understand this.

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### ERRATUM.

Last Number, p. 648, col. 1, l. 6, for *seeds* read *weeds*.